This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

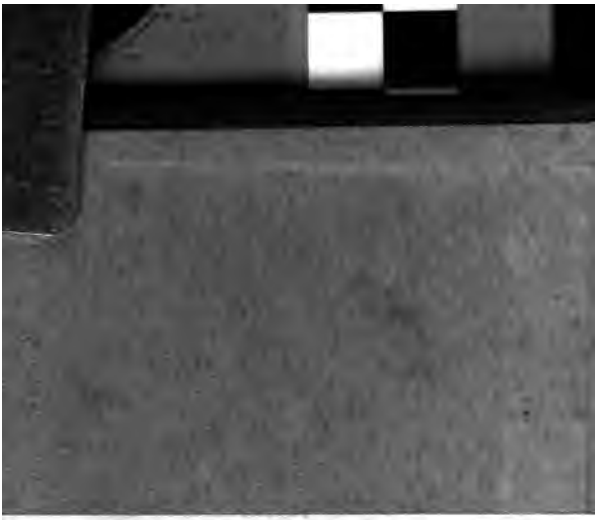
+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

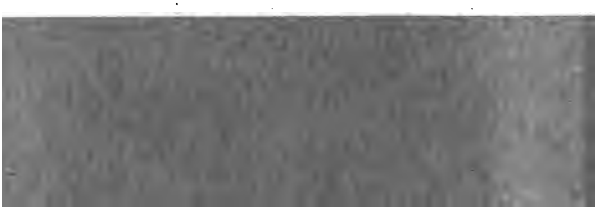
About Google Book Search

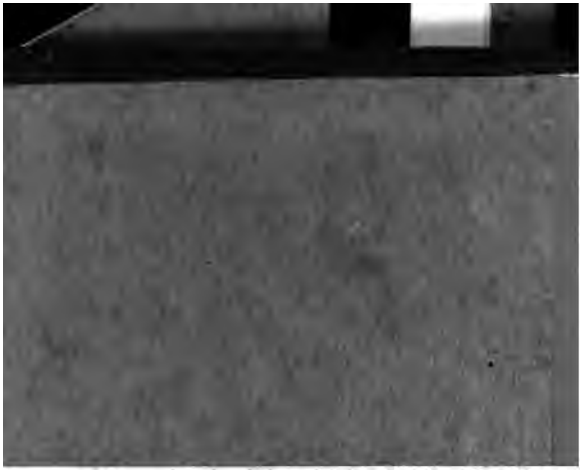
Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

3 3433 06826111 8



The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncey Ford
and
Paul Leicester Ford
to the
New York Public Library





The
Gordon Lester Ford
Collection
Presented by his Sons
Worthington Chauncey Ford
and
Paul Leicester Ford
to the
New York Public Library.

F 18

LIVING CHRISTIANITY

DELINEATED,

IN THE

DIARIES and LETTERS

OF TWO

Eminently pious PERSONS lately deceased;

VIZ.

Mr. HUGH BRYAN,

AND

Mrs. MARY HUTSON,

Both of SOUTH-CAROLINA.

With a PREFACE by the

Reverend Mr. JOHN CONDER,

AND THE

Reverend Mr. THOMAS GIBBONS.

Sunt enim Virtutes Sanctorum quasi Testimonia quæ nos confirment, ut illis vel Ducibus vel Sociis freti, alacrius ad Deum pergamus.

Calvin. in Epist. ad *Heb.* cap. xii. ver. 1.

LONDON,

Printed for J. BUCKLAND, at the *Buck*, in *Pater-Noster-Row*. MDCCLX.

LIVING CHRISTIANITY

DELINEATED,

IN THE

DIARIES and LETTERS

OF TWO

Eminently pious PERSONS lately deceaſed;

VIZ.

Mr. HUGH BRYAN,

AND

Mrs. MARY HUTSON,

Both of SOUTH-CAROLINA.

With a PREFACE by the

Reverend Mr. JOHN CONDER,

AND THE

Reverend Mr. THOMAS GIBBONS.

Sunt enim Virtutes Sanctorum quaſi Teſtimonia quæ nos confirment, ut illis vel Ducibus vel Sociis freti, alacrius ad Deum pergamus.

Calvin. in Epiſt. ad *Heb.* cap. xii. ver. 1.

LONDON,

Printed for J. BUCKLAND, at the *Buck*, in *Pater-Noſter-Row*. MDCCLX.

THE NEW YORK
PUBLIC LIBRARY
163765
ASTOR, LENOX AND
TILDEN FOUNDATIONS.
1900.

THE PREFACE.

THE papers relating to Mr. *Hugh Bryan* were communicated ſome conſiderable time ſince by that excellent and amiable man the Reverend Mr. *William Hutſon* of *South Carolina* to Mr. *Dennis De Berd*, Merchant in *London*, with a deſign that they ſhould be laid before the world. The memoirs of Mrs. *Hutſon* were publiſhed ſome little time ſince in *South Carolina* by her mournful ſurvivor the above mentioned Mr. *Hutſon*, and from thence have been tranſmitted into the hands of a few friends of the Editor's in *England*.

The accounts of both theſe perſons are ſuch as, in our opinion, well deſerve the publick view, and admirably delineate, and may therefore powerfully recommend, the true manner of life, which is at once the characteriſtic and the ornament of a chriſtian.

Bleſſed be God that, while ſuch multitudes of mankind are abandoned to their vices, diſſipated in vanity and trifling amuſement, or immerſed in the love and purſuit of rich-

es, and the cares of the preſent life, there are a divine few (may the Lord increaſe their numbers, and make them a thouſand times more than they are) who, under a deep and diſtreſſing ſenſe of their guilt and pollution, have cordially embraced an all-ſufficient Saviour, and felt the influences of renewing and ſanctifying grace upon their hearts, and thus are enabled to live to the Lord, and under the delightful conſtraint of omnipotent power and love, *preſent their bodies and ſpirits to him, as holy and acceptable ſacrifices, and their reaſonable ſervice* *.

How rational the choice and conduct of ſuch perſons! What is a life of ſin but a life ſubject to unknown terror and anguiſh, and a life that will ſurely end at laſt in total and irretrievable wretchedneſs and ruin! What miſerable comforters are the bubbles of ambition, the dirt of avarice, or the vapours of ſenſual and forbidden pleaſures, when the ſoul, as it ſhortly will, is ordered to decamp from earth, and take up its final abode in the everlaſting ſtate! Then may the ſpirit juſtly and bitterly cry out, *My gods are taken away, and what have I more* †? And however hard the ſinner

* Rom. xii. 1. † Judg. xviii. 24.

was

was to be perſuaded that theſe objects that drew out his whole deſires and purſuits were but *broken ciſterns*, death will prove them to be ſuch, and the laſt drop of their imaginary conſolation will then fail, and fail for ever.

But on the other hand, where ſouls, under the operations of divine grace, chooſe the infinite and eternal God, as manifeſting himſelf in the riches of his mercy through Jeſus Chriſt, for their father and friend, their ſovereign and portion; when they take up their ſupreme delight in him, and are ready to obey him either in a courſe of active duty or patient ſuffering; when they *look not to the things which are ſeen, which are temporal, but to the things which are not ſeen, which are eternal* †; when they are breathing after the heavenly country, their inheritance and home; when they cannot ſpend one day without ſome converſes with their God and Saviour, ſome holy traffick with the world of glory in a free and uninterrupted exchange of prayers hopes humiliations confeſſions praiſes thankſgivings on their ſide, for thoſe incomparable bleſſings, the peace of God which paſſeth all underſtanding, that grace that is ſufficient for

† 2 Cor. iv. 18.

them, that ſtrength which ſhall be perfected in their weakneſs, and the witneſſings of the divine ſpirit, with their ſpirits, that they are the children of God; wherever this is the caſe, what a rational and glorious, what a ſerene and comfortable life do ſuch ſouls lead in the fleſh? And when they are called hence, they leave the ſhores of time and launch into the infinite abyſs, not as malefactors forcibly dragged away into baniſhment and ſlavery, but as the children of God, and the heirs of that *inheritance of glory and happineſs which is incorruptible, undefiled, and that fades not away, reſerved in heaven for them* *.

Theſe heavenborn minds, as they are thus loved of God, and lovers of him, ſo, during their ſojournment in mortal fleſh, they are the excellent of the earth. Their faith fetches, as it were, a divine fire from heaven that enables them to be *burning* and *ſhining lights* among men. *They hold forth the word of life* to a dark and ſinful world, as the urn holds forth its lamp, or the light-houſe its beaming and ſalutary blaze to the mariner benighted and bewildered upon the

* 1 Pet. i. 4.

trac

trackleſs and perilous ocean †: *Whatſoever things are true, whatſoever things are honeſt*, (or venerable) *whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report* ‖; theſe are the things which theſe holy perſons purſue and practiſe. *They are the trees of righteouſneſs, the planting of the Lord, and in them he is glorified* *. Their fruits, like thoſe of the vine, are acceptable to God, and uſeful to man. *They that dwell under their ſhadow* enjoy their bleſſings. *The grace of God* in their hearts *teaches them to deny ungodlineſs and worldly luſts, and to live ſoberly, righteouſly, and godly, in the pre-*

† The reader will here obſerve that we have our eye upon the words of the apoſtle, Phil. ii. 15. *that ye may be blameleſs and harmleſs, the ſons of God, without rebuke in the midſt of a crooked and perverſe nation, among whom ye ſhine* (or *ſhine ye*) *as lights in the world, holding forth the word of life.* That the apoſtle in this expreſſion refers to light-houſes placed upon ſhores, and darting their luſtre by night over the ocean to direct mariners to their port, is the ſentiment of that eminent commentator *Beza*, whoſe words are as follow. *Videtur enim à Pharo ſumpta Tranſlatio, ubi accenſæ Faces navigantibus in Alto Portum quaſi prætendunt in quem appellant. Nempe quod honeſta ſanctaque Fidelium Vita, quaſi Lux aliqua cæteris Hominibus prælucens, ad Evangelii Portum eos dirigat.* Beza in Loc.

‖ Phil. iv. 8. * Iſ. lxi. 3.

ſent

ſent world §. The ſacred principles within, enlivened by that breath which firſt kindled them, break forth, and diffuſe a luſtre over their ſeveral relations and characters in life, and hence they are good huſbands, wives, parents, brethren, ſiſters, members of churches, ſubjects to their princes, and citizens of mankind.

Such do the perſons appear to be whoſe memoirs, ſome golden threads of whoſe ſacred mantles are here preſented to the public view. And 'tis with pleaſure that we are now adding their names to that cloud of witneſſes, that are bidding us *lay aſide every weight, and the ſin which does ſo eaſily beſet us, and run with patience the race that is ſet before us, looking unto Jeſus, the author and finiſher of our faith* *.

What cenſures the wicked and prophane may paſs upon the following ſheets we can eaſily ſuppoſe; but let them be adviſed to conſider the end of the converſation of theſe chriſtians, and go, and do likewiſe, rather than make theſe and ſuch like patterns of piety, the ſubject of their ſport and deriſion. They are, as we have good reaſon to conclude, happy with their God and Saviour in

§ Tit. ii. 11. * Heb. xii. 1.

a bliſsful eternity; and the ſhafts of the keeneſt ſatire can no more reach them or diſturb their felicity, than a flight of arrows ſhot upward can wound the meridian ſun; but they may turn back with dreadful ruin upon the heads of thoſe who ſent them upon ſuch a malignant errand.

As for truly pious perſons, they may find, if we miſtake not, not only entertainment, but, under the divine bleſſing, ſpiritual profit in theſe papers. As face anſwers to face, ſo does the experience of one chriſtian anſwer to another: interpoſing ſeas, diverſity of climate and country, and remoteſt diſtances of place in this habitable globe, make no difference in this reſpect; and we may look upon it as no inconſiderable privilege among the many we enjoy, that we have ſo many lives of the true ſaints and ſervants of God, in which, though they are dead, yet they are ſtill ſpeaking to us. 'The ſcripture, ſays 'the excellent Dr. *Bates*, † has lighted up 'excellent examples of holineſs in the lives 'of the ſaints upon earth, for our direction 'and imitation. There is great advantage 'by looking on examples: they are more 'inſtructive than naked precepts, and more

† Bates on ſpiritual perfection, p. 559. fol. edit.

'clearly

'clearly convey the knowledge of our duty; 'a work done in our ſight by another, di- 'rects us better in the practice of it, is more 'acceptable, and of more powerful efficacy 'to reform us, than counſel and admonition 'by words. A reproof, if ſpoken with an 'imperious air, wherein vanity has a viſible 'aſcendant, is heard with diſtaſte, and often 'with diſdain; but an excellent example 'is a ſilent reproof, not directed imme- 'diately to irregular perſons, but diſco- 'vers what ought to be done, and leaves 'the application to themſelves; and the 'impreſſion is more quick and penetrating 'than that of words. In difficult precepts, 'no argument is more effectual than exam- 'ples, for the poſſibility of doing them is 'confirmed by inſtances in others, and the 'pretence of imfirmity is taken away. The 'command binds us to our duty, exam- 'ple encourages us to performance. The 'pattern of the angels who are pure 'ſpirits, is not ſo influential upon us, as 'the pattern of the ſaints; that is more 'correſpondent and proportionate to our 'preſent ſtate; as the light of the ſtars that 'are ſo vaſtly diſtant, is not ſo uſeful in 'managing our affairs, as the light of a

'candle

'candle that is near us. The ſaints are 'nearly allied to us they are cloathed with 'the ſame frail garment of fleſh, they had 'like paſſions, and were in the ſame con-'tagious world, yet they were holy and 'heavenly in their affections and actions. 'They lived in civil converſation with men, 'and ſpiritual communion with God. This 'will take away the pretence of infirmi-'ty, for we have the ſame word of grace, 'and ſpirit of grace to ſtrengthen us.'

That the ſpirit of God may bleſs the publication of theſe memoirs, to the conviction and converſion of thoſe ſinners into whoſe hands they may providentially fall, and to the excitation, eſtabliſhment, and comfort of his own people, that ſo theſe holy perſons who ſo much glorified God in life, may glorify him after their death, is our fervent prayer, as ſincere friends, we truſt, to the intereſts of true piety in the world.

JOHN CONDER,
THOMAS GIBBONS.

Feb. 11*th*, 1760.

PART I.

LIVING CHRISTIANITY

DELINEATED

IN THE

DIARY and LETTERS

OF

Mr. HUGH BRYAN,

OF

SOUTH-CAROLINA.

Extract of a Letter from the Rev. Mr. *William Hutſon* of *South-Carolina* to Mr. *Dennis De Berdt*, Merchant in *London*, relating to the Life and Character of Mr. *Bryan*.

South-Carolina, *May* 21, 1755.

'THE author of the enſuing papers was Mr. '*Hugh Bryan*, a gentleman of character 'in civil life, having been honoured with commiſ-'ſions both in the *magiſtracy* and *militia*, of this 'province. He was born in the year 1699, and 'died the laſt day of *December*, 1753. 'Tis a 'circumſtance I recollect with pleaſure, that he 'was my particular friend, one with whom I have 'taken ſweet counſel, and indeed one of the dea-

'cons of our church. His manner of life from 'his youth up, you have ſome little hints of in the 'letter which gives the account of his converſion. 'Though I have heard him ſpeak frequently and 'freely of the divine diſpenſations towards him, 'both in a way of providence and grace, yet I 'cannot recollect any material paſſages except one, 'which relates to his being taken captive by the '*Indians*, and even of this I am not able to give ſuch 'a circumſtantial account as I could wiſh. The 'truth of the fact I can however aſſert, and the 'circumſtances, which perhaps are the moſt ma-'terial, that I can recollect are as follow.

'It happened in that *Indian* war, which broke 'out in the year 1715, and was ſo memorable as 'to the events of it, that it ſtands for one of the 'grand æras of *Carolina*, that he was taken, I 'think, at the beginning of the war, and was 'diſpoſed of as a ſlave to one of the party that 'took him by the king of that people to whom 'the party belonged. He was in captivity among 'them in the whole near a year; during which 'time, the providence of God remarkably ap-'peared in his favour in ſeveral inſtances. I have 'only two or three in my memory, which may 'ſerve as a ſpecimen of the reſt. His *Indian*, 'or rather half *Indian* maſter, (for he was what 'they call a *mixed* breed) was killed in an en-'gagement with the *white* people, by which 'means, though ſtill in captivity, he got more 'freedom. The *Indian* king always ſtood his

'friend

'friend when the *Indians* under him ſolicited for
'his death, which was very common for them to
'do, when they heard of any ſucceſs of the *Caro-*
'*linians* againſt them, and they were particularly
'earneſt upon the point, when they heard of the
'death of one of their great men's ſons. But the
'*Indian* king always interpoſed on his behalf, and
'would not ſuffer them to hurt him, out of regard
'to his father, who was a very hoſpitable man,
'and had been very kind to the *Indians*; though
'it is not very common with them to remember
'favours, eſpecially in a time of war, and there
'were inſtances often in this war, of perſons who
'had been very kind to them, and yet were very
'cruelly treated by them. A circumſtance which
'I the rather take notice of to ſhow how much
'providence was concerned in his preſervation.
'You might be ſurprized to hear that he met
'with a Bible among the *Indians*, yet ſo it was;
'his *Indian* miſtreſs gave him one, and a volume
'of biſhop *Beveridge*'s private thoughts, both which
'the *Indians* had taken from ſome *white* family
'they had killed. Mr. *Bryan* endured many hard-
'ſhips while among the *Indians*, and though his
'good behaviour gained him ſo much favour, that
'he fared no worſe than their own *Indian* boys,
'yet you may eaſily imagine, that at beſt his
'caſe was bad enough. At length, thro' the good
'providence of God, he was brought by them to
'the *Spaniſh* ſettlement at *St. Auguſtine* on the
'coaſt, and from thence, being releaſed by the

'*Indian* king, who had always been ſo friendly to
'him, he returned again to his own land in peace,
'to the great joy of his father, family, and friends;
'and here, as he advanced in years, he grew in fa-
'vour with all who knew him, and at length by his
'integrity and induſtry, attended with the divine
'bleſſing, he obtained a good report, and a good
'fortune; though the latter afterwards, by a va-
'riety of loſſes and diſappointments, became much
'encumbered, an event which however might be
'wiſely ordered for his ſpiritual good, and was
'perhaps a mean of ſending him the oftner to that
'fountain from which, as appears by his journal,
'he frequently received ſuch large ſupplies of di-
'vine refreſhment. He was always a friend and a
'credit to religion, though, as you will find by
'the firſt letter which gives an account of his
'converſion, he built upon a wrong foundation;
'the caſe, 'tis to be feared, of too many, who,
'becauſe they are not here ſuffered to run into
'the ſame exceſs of riot with others, bleſs them-
'ſelves in their hearts, ſaying, they ſhall have peace.
'Mr. *Bryan*, after having been convinced of
'his dangerous miſtake, and brought into the
'light and liberty of the goſpel, continued ſteadfaſt
'in faith, joyful through hope, and a pattern of
'humility, piety and patience, through the whole
'of his chriſtian courſe, till the happy time came
'when he exchanged this life for a better. I heard
'of his illneſs juſt after my arrival in *Charles-Town*,

'and

'and got home * time enough to ſee him die in 'peace, and commit his remains to the duſt in 'hope of a joyful reſurrection to eternal life. But, 'ah! Sir, to part with ſuch friends is very affect-'ing, though I think I never was ſo ſenſible of my 'loſs in Mr. *Bryan*, as ſince I have been looking 'over his journal. I think I never before ſo well 'knew the value of my friend, and ah! how it 'ſhames me to find how far he had got above 'me.

'But I muſt mention to you how theſe papers 'came into my hand. You muſt know, Sir, that 'Mr. *Bryan* kept no regular diary, but it was his 'cuſtom when he was in a good frame, now and 'then to note it down, which he did ſometimes 'in his pocket-book, ſometimes on a ſheet or two 'of paper, and at others, if he happened to be 'abroad, even upon the back of a letter, with a 'deſign I imagine when he did ſo, afterwards to 'tranſcribe what he writ: but being much hur-'ried in his worldly buſineſs, by reaſon of his in-'cumbrances, he had not time, as I ſuppoſe, for his 'purpoſe, and therefore the col'ection was only 'made from theſe imperfect originals, at firſt by 'his widow, who, out of regard to his memory, 'picked them up as ſhe found them among his 'papers, and put them together. One day, not 'long ago, being at Mr *Bryan*'s houſe, I hap-'pened to take them in hand, and upon looking

* Mr. *Hutſon* had been a voyage to *Great-Britain*, and was now returned.

'into the contents, I was ſo pleaſed and refreſhed 'that I determined, with her leave, to get them 'copied out, which accordingly I have done. And 'now I ſend you my dear friend's picture, with 'free liberty to ſhew it to whom you pleaſe, nay, 'to be quite plain, I ſhould be glad to have it 'publiſhed from the preſs. The view of it has 'done me ſo much good that I can't help hoping 'it may be ſerviceable to others alſo.'——

I am, Sir,

your much obliged friend

and ſervant, for Jeſus' ſake,

WILLIAM HUTSON.

NUMBER I.

A letter from Mr. Hugh Bryan *to his Siſter, giving an account of his experiences towards God.*

Dear Siſter,

I Have been too indolent in writing to you to keep up that harmony and union which ought to be betwixt two who were formed in the ſame womb, though God knows I love you as a kind ſiſter. The diſtant ſituations of our dwellings makes it difficult to converſe often face to face; yet by letters we might have a correſpondence, and now and then entertain each other with the occurrences of life that happen in our way. Nothing in this life, except our union with the holy Spirit, can give more true delight, than a union and harmony of ſouls that take ſweet counſel together in the things of God. I ſhall proceed to give you an account of *my* converſion. — For many years, I eagerly ſought to advance my fortune in worldly goods, ſuppoſing it to be conſiſtent with my duty to God and man — firſt, to God, in that I ſought to him daily by prayer, I frequented his ordinances, and propoſed if I ſhould acquire an eſtate to be liberal to the poor. Secondly, to man, I endeavoured to do what was juſt, (overlooking at the ſame time, that juſtice which was due to my poor ſlaves, who were ſpending their ſtrength and lives for me, and were left in their ignorance of the common ſalvation thro' Jeſus Chriſt—) And on conſidering my life,

I flattered my ſelf that, although I knew my ſelf to be far ſhort of loving God with my whole ſoul and ſtrength—tho' I was guilty of many ſins and imperfections; tho' I was often led aſtray by the paſſions of my corrupt heart, and the deluſive temptations of the devil; yet as I had a regard to God, his name, his word, his ordinances, and loved thoſe who ſeemed to fear him, I hoped he would graciouſly accept the deſires of my heart, and place all my deficiencies on the all-ſufficiency of Jeſus Chriſt.— And having often experienced the condeſcending goodneſs of God, in the anſwer of my prayers, I concluded my ſtate ſafe, and counted my ſelf amongſt the true *Iſrael* of God.— I conſidered not that God required the whole heart, and all the faculties and powers of ſoul and body to be devoted to his ſervice; that I muſt be regenerated and changed, and muſt put off the old, man, my corrupt, filthy, deviliſh depraved nature, with the affections and luſts thereof, and put on the new man— That I muſt be born of the ſpirit, and changed by the omnipotent power of God, from that deviliſh baſeneſs of ſpirit inherent in corrupt nature, to a ſpirit of love, peace, purity, holineſs, to the image of Jeſus Chriſt, that I muſt be united to him by one and the ſame ſpirit, and, as the branches from the vine, muſt receive ſtrength and nouriſhment from him continually to bring forth good fruits acceptable to God; and that without this change of heart, this new-birth wrought in me, by the power of his holy Spirit, and this union

union with Chriſt by the ſame ſpirit, I could claim no part in his atonement for ſinners, was dead in treſpaſſes and ſins, loſt and undone, and juſtly condemned by the law to all the curſes of damnation. And thus ignorant and blind was I, with reſpect to our new birth, or manner of acceptance thro' Jeſus Chriſt. I was wandering as in the midnight darkneſs, until the laſt winter it pleaſed God to afflict my wife with a ſevere fit of ſickneſs, who, having had much ſuch a faith as my own, (but more zeal) when her life was deſpaired of, and death ſeemed to approach, was ſtruck with horror and bitter anguiſh of ſoul; ſhe could not find the leaſt comfort for her ſoul, although her zeal had been ſuch, as to make it her practice to retire ſeven times a day, (as did the holy *David)* to pray, and to give praiſe to God, and although ſhe ſought diligently, by attending the ordinances, by faſtings, and by doing good &c. to prepare herſelf for the acceptance of God thro' Jeſus Chriſt. Under this anguiſh and horror ſhe lay ſome days, until being brought to ſee the depravity and baſeneſs of her corrupt nature, the pollutions of her ſoul, and the inſufficiency of all her religious works and endeavours, and that the ſatisfaction made by Jeſus Chriſt, and his righteouſneſs, performed in our ſtead, could only be the ſole cauſe of our Juſtification, pardon and acceptance, and that in him alone was all her help, and then caſting herſelf intirely on his all-ſufficiency, the light of God's ſpirit darted in upon her ſoul, and ſhe brake out into raptures of praiſe and thankſgiving,

giving, and from that time had peace and comfort of ſoul, and an aſſurance of divine favour, and lived a life of faith in Jeſus Chriſt. On this great goodneſs of God to my wife I found my ſoul much moved with love to him, and was enabled to pray with fervour of deſire, and ſo continued for ſome time after, and reſolved on a more ſtrict life, and more devoted to his ſervice than formerly;—I began to pray publickly in my family, and was more zealous to attend all the means of grace;—I ſought to know the ſtate of my heart, and, conſidering holy *David*'s watering his couch with his tears, I longed to have a due ſenſe of my ſinfulneſs, and to feel in ſome meaſure the weight of my guilt, that ſo I might loath the occaſions thereof, and to be more engaged to fear and love God. But I looked on the late goodneſs to my wife, as a miraculous diſpenſation.— I knew not that ſuch glorious manifeſtations of his ſpirit were common to his children at their new-birth in Jeſus Chriſt, as an evidence of his everlaſting love; however I was convinced that by the righteouſneſs of Jeſus Chriſt perfectly fullfilling the law of God, by his ſatisfaction made to expiate our guilt, and by his mediation only poor ſinners could be accepted, and not by any works of righteouſneſs done, or that could be done by us. No, our carnal nature is altogether depraved, full of impurity and ſin, all our righteouſneſs is as filthy rags, and an abomination. *Can a clean thing come out of an unclean?* ſaith *Job*. I knew that in Chriſt alone were

ır rightcousness, and sanctification, and re-
ı ; — I knew that I must repent of my sins,
: my self by a lively faith on the mercies of
Christ, to be justified, sanctified, and saved
ıim ; but yet I continued ignorant of the
my heart, and of the change which was to
ıught in my new-birth by the power of
ıoly Spirit, yea, I knew not that I was
ny sins, unconverted, till about *June* last
hen being very desirous to hear Mr. *White-*
carried my wife, and my neice Mrs. *B*——
s house in *Georgia*. We arrived on *Friday*,
ıt evening he expounded on the new birth,
rted that whosoever was born of the spirit,
ited to Jesus Christ, would be sensible of a
hange. This struck my heart ; I was cer-
had never felt any afflicting sorrow for sin,
could I find any assurances of a real change
heart, but the contrary ; — I began to see
was in the very gall of bitterness, and bonds
ity ; — I went out into the *Common* to me-
and to pray, and to seek earnestly of God to
know the greatness, and feel the burden of my
and to give me true repentance, and a lively
n Jesus Christ, and acceptance thro' him ;
: that evening in prayer, but found my
ıard, and my affections cold, so that, tho'
ilt was great, highly aggravated by my abuse
ıy singular and great mercies, which God's
cending goodness had from time to time be-
on me, tho' I saw the damnation of

hell was my juſt portion, and that his mercy alone ſuſtained me, yet I could not grieve, or look up with any warmth of affection. My ſins which I had formerly overlook'd, now ſtar'd me in the face; I ſaw that my natural mildneſs of temper gravity, kindneſs, liberality, juſtice, and temperance, not leading me into the ſame exceſſes of wrath, envyings, licentiouſneſs, hard-heartedneſs, covetouſneſs, fraud, prophaneneſs, &c. which many others fell into, had deceived me. — On the other hand, the innate pollutions of my ſoul, as worldly and ſelf-love, applauſe of men, lukewarmneſs of affections, and ingratitude to God, ſlothfulneſs in his ſervice, unprofitable and ſinful thoughts and diſcourſe, &c. theſe and many more ſins of the like nature, I found had lain under covert in the ſecret receſſes of my ſoul unobſerved, till now on a ſtrict ſearch, aſſiſted by the light of God's ſpirit, I diſcovered them to my amazement. I looked unto Chriſt, but could not apply him to my ſoul; — I ſaw that I had no help in me, and that without his righteouſneſs and atonement applied to my ſoul, I muſt be damned. To expect thoſe benefits of Chriſt without an hearty contrition and feeling ſenſe of my guilt, of my ingratitude and impending miſery and an abſolute renunciation of all worldly good, and ſelf-love, (my darling ſin) for Chriſt's ſake, I looked on as preſumption; I thought on his ſaying, that *except a man hate father and mother, and even his own life alſo, he cannot be my diſciple:* and *Whoſoever loveth father*

father or mother, or ſon or daughter, more than me, is not worthy of me. I found my heart to continue hard as the rock, and knew that it was juſt that God ſhould give me up to a reprobate mind. My ingratitude racked my ſoul; to flee from his juſtice was impoſſible; to bear it was intollerable. I examined again my heart, fearing at leaſt my concern ſhould proceed only from a ſervile fear of puniſhment, and finding my heart ſincere, (tho' too cold and hard,) I appealed to God, beging to know yet more of my ſinful and wretched ſtate; I found my ſelf now willing to have parted with, not only of all that I was poſſeſſed of, but ten thouſand worlds if in my power, to have purchaſed an aſſurance of God's pardon and favour thro' Chriſt, tho' to be but the very meaneſt of his ſervants. After ſome time ſpent in theſe thoughts and prayers I went to bed, with a heavy heart, and, as I awaked in the morning, this text of ſcripture was impreſſed on my mind. *Hunger and thirſt after righteouſneſs, and you ſhall be filled.* I aroſe and went out to meditate on the text, and to pray, and ſpent that day chiefly in devotion, taking ſome comfort from the text aforeſaid, but found my heart yet hard. In the evening I determined, with God's permiſſion, to ſeek him the next day in the holy ſacrament of the Lord's ſupper, and offered my ſelf to Mr. W——, who after examining me of my faith, &c. conſented. I ſpent the evening in devotion. The next morning, as I awaked, this text was impreſs'd on my mind,

Behold the bridegroom cometh, go ye forth to meet him. I aroſe immediately and opened a book, intending to walk out, but looking into it, found at the place I had opened, uſeful directions for examination before the receiving the ſacrament, and, my heart being enlarged with a ray of light, that darted into my very ſoul, I prayed, with my wife and Mrs. B—— who was alſo to communicate, over the commandments, and went to the holy ſacrament, in which I received further illuminations and aſſurance of God's favour to my ſoul. Since that time the affections of my ſoul are changed; I delight no more in worldly goods, but in a life of faith in Jeſus Chriſt, my ſole joy and comfort are center'd in him, who out of the riches of his fulneſs ſtrengthens my ſoul with the grace of his holy ſpirit, and I can't reſt under the hidings of his face, until he reſtores the comfort of his love. I yet learn more and more the wretched baſeneſs of my corrupt nature, and the vanity of this life, and of all worldly enjoyments; I am wearied with the many evils that intercept at times my communion with the holy ſpirit, I watch, I ſtrive, I pray daily againſt the enmity and ſtrugglings of my carnal heart, which, tho' ſo overcome as to be kept under by the aſſiſtance of divine grace, yet too often, Satan taking an advantage thereby, do foil me, which occaſions heavineſs of heart, ſuch as St. *Paul* complain'd of, ſaying, *I find a law in my members, warring againſt the law of my mind, bringing it into captivity to the law of ſin and*

and death, &c. yet at times I am tranſported with raptures of joy from the rays of divine light and love darted into my ſoul, which fill my mouth with thanks and ſongs of praiſe. Indeed the goodneſs of my God to my ſoul is beyond expreſſion; none can know it but thoſe who have felt it; it is a heaven begun upon earth. By faith I have it in a kind of poſſeſſion, and can ſay with St. *Paul, henceforth is laid up for me a crown of righteouſneſs.* And with *Job, my redeemer liveth whom I ſhall ſee for my ſelf, &c.* And *I rejoice in hope*; being fully aſſured that he is faithful who hath promiſed, and that, tho' I am as an unwholeſome vapour, as the ſtench of a loathſom carcaſe by reaſon of the pollution of my depraved nature remaining in me, yet in Chriſt I have a compleat righteouſneſs: in him I have *Wiſdom, righteouſneſs, ſanctification*, and *redemption* 1 *Cor.* i. 30. which he hath ſealed to me by the gift of his holy ſpirit, whereby he enables me to cry *Abba father: Not from any works of righteouſneſs which I have done, or can do, but according to his mercy he ſaved me, by the waſhing of regeneration, and the renewing of the Holy Ghoſt*, which he hath ſhed on me. *Tit.* iii. 5, 6. By his free grace and favour he hath ſaved me *thro' faith, and that not of my ſelf, it is the free gift of God.* Eph. ii. 8. *He hath ſaved me, and called me with an holy calling, &c.* Tho' he hideth his face from me at times, and I am troubled, and tho' at ſuch ſeaſons weeping may endure for a night, yet joy cometh in the morning and his everlaſting love he will never entirely take

away from me. O dear ſiſter! This union with the bleſſed Jeſus, this treaſure, this happineſs, this joy, is only worthy of our anxious care. This is the true and chief end of our being, that we may know the Lord to be our God, to taſte that he is gracious, to contemplate his divine excellencies, and ſet forth his glory and praiſe for ever. This is the happineſs of angels, and of glorified ſaints, who ſing inceſſant ſongs of praiſe, &c. continually crying *holy, holy, holy, Lord God almighty, heaven and earth are full of the majeſty of thy glory, thou alone art worthy to receive glory and honour, and might and majeſty, and dominion, and praiſe, and thanks, for ever and ever.* O let us, tho' feeble unworthy creatures, yet join with thoſe who excell in ſtrength, in the delightful concert! I ſhould rejoice to hear that you have experienced this happy change of heart, this union with Jeſus Chriſt above mention'd. Indeed without it, however moral we have been in our lives, we may juſtly conclude that we have never been waſh'd from our original corruption by the blood of the holy Jeſus, and have no part in him, for whomſoever he accepts and juſtifies, he alſo ſanctifies, and changes the diſpoſitions of their ſouls; he fills them with love, and peace, and joy in the Holy Ghoſt. Inſtead of delighting in worldly goods, we ſhall delight henceforth in doing the will of God, and ſpeaking of his wondrous goodneſs, eſpecially of what he has done for our ſouls. The ſpirit of Chriſt dwelleth in us, except we are reprobates, and it powerfully quick-

ens

ens and excites us to thoſe things which are acceptable to him, therefore by this you may prove your ſelf: but firſt ſearch the holy ſcriptures, and ſee whether thoſe things are ſo or not. Dear Sifter, I have no thought that you are regardleſs of God, and the welfare of your ſoul, but my fear is leſt you ſhould reſt your ſelf, in the ſame manner as I did, and be deceived in the true ſtate and condition of your ſoul, as I was. Since I wrote the above, I have been in a low weak condition of body which yet continues, and finding that fitting to write hurts me, I delay'd copying over fair what I had wrote to ſend you, but not finding as yet any likelihood of health ſoon, I was not willing to delay any longer, leſt it might not be in my power to write. I am entirely reſigned to the will of God, and deſire that he might diſpoſe of me to his own glory. That his bleſſing may reſt on you and your family, that he may give you the earneſt of his bleſſed ſpirit, an aſſurance of his favour here, and eternal comfort in Jeſus Chriſt, when time ſhall be no more, is the prayer of

Your loving Brother,

Feb. 5. 1740-1. H. B.

NUMB. II.

A letter from Mrs. Bryan *to her Sister, confirming ſome paſſages mentioned in the former letter.*

October,——1739.

Dear Sister,

I Am ſorry I had ſo little diſcourſe with you concerning your better part, when you was here with me laſt; being very deſirous to know, if it has pleaſed God to bleſs your frequent ſickneſſes laſt winter to you. As for me I have learned by happy experience that it was good for me that I have been afflicted, and muſt own that I had wrong notions of religion 'till lately. Had any one told me before that illneſs, that we were to be born again of God, and feel the power of God in our hearts, convincing us that we were the children of God, and making ſo intire a change in us, as to make us new creatures, and to be ſo entirely altered, not only in our outward actions, but in our thoughts, words, and deſires, as to endeavour to make them all tend to God's glory, or elſe, that we were not in a ſtate of ſalvation, I ſhould have thought it very ſtrange, and what could not be true; but I am now as much convinced of it, as that I am now writing. Indeed we may feel the ſpirit of God in our hearts, and be as ſure of it, as that we feel any thing we have in our hands. Be not ſurpriſed that I tell you ſo, for I have experienced it. For ever be adored my great and good God

for

for making me a partaker of his rich and free grace in Jeſus Chriſt, me who was ſo unworthy! You know what an outward profeſſion I made of religion, and I thought I was ſincere, I not only made it my endeavour to be conſtant at church and ſacraments, and in performing my morning and evening devotions, but endeavoured to follow *David*'s rule, *ſeven times a day* to retire to pray, and to praiſe God, and I kept ſtrict faſts, and yet was a ſtranger to true piety; I built on a wrong foundation, and no wonder that the building fell, for as ſoon as I was ſo ill as to be given over, and death looked me in the face, I was ſo far from having any comfortable hopes, that I was ſeized with great fear, and found all that I had done would avail nothing in order to my juſtification, and ſo was forced out of my ſelf to rely entirely on Chriſt, and beged of God to have mercy on me, for his ſake alone, and *that I might be found in him, not having my own righteouſneſs, but that which is by faith of Jeſus Chriſt.* And one morning, as I looked up to him in prayer, he darted, as it were, a ray of light and joy into my ſoul, which affected me in ſuch a manner as words cannot expreſs. He gave me as great an aſſurance that my prayers were heard, and that he had forgiven me, as if an angel had been ſent to tell me of it, and likewiſe that I ſhould recover, tho' it was months before I did. Once after that, I thought I was a dying, being taken with a great difficulty in breathing, and I felt a little damp on my ſpirits, even then after my aſſu-

aſſurance, tho' I can never ſufficiently bleſs God for letting me know the difference of dying with comfortable hopes, and being in great doubts; for words cannot expreſs the fear and aſtoniſhment which ſeize a ſoul in the immediate views of death when it is doubtful what will become of it to all eternity.— To think you are a going to a place from whence you can never return, and yet not to know certainly what that place may be, only that it muſt be a place of the greateſt happineſs or miſery, is ſurprizingly ſhocking! — And now let me acquaint you, why I had no benefit under thoſe means of grace which I mentioned as formerly obſerved by me. It was owing to a falſe notion I had, which I learnt from the books I had read, and the doctrines I had heard preach'd by our clergy, that our works were a means of our juſtification, and that Chriſt's merits were to make up the deficiencies of them. That we were to be ſaved by faith *alone*, without any regard to works paſt, preſent, or to come, was what I never heard any of our clergy preach. I believed the ſcripture, and that there was ſuch an one as our Saviour, who was both God and man, and that he dyed, and roſe again, and that there was none other name given under heaven, whereby we might be ſaved, but thro' him, but I was ſo far from having a living faith in Chriſt, that I knew not what it was. The firſt thing that I would have you to do, dear Siſter, for I believe you are as ignorant of that faith as I was, is to go to God as a poor ſinner, to beg ſalvation of him as his free gift,

and earneſtly pray to him to give you a living faith, whereby Chriſt's righteouſneſs may be apply'd to your heart; for, if you have a true faith, it will work by love; you'll find it exciting and enabling you to do every good word and work, you'll do good works then from a right principle, not with a view of juſtifying your ſelf, but purely out of love and gratitude. I beg you would not reſt your ſelf ſatisfy'd in your preſent condition, becauſe you have ſome reaſon to think your ſelf better than ſome you are acquainted with, but intreat that you would cry earneſtly to God night and day, to give you a living faith. Never be eaſy or think your ſelf in the way of ſalvation 'till you find or feel ſomething in your ſoul like what I've expreſs'd; for it would be as wiſe for you to go to ſleep when your houſe is on fire over your head, as to be eaſy in an unregenerate ſtate, and in ſuch a ſtate you muſt be, 'till you find as intire a change in your heart, as if you was become another perſon. I hope it has pleaſed God to bleſs the reading of thoſe books to you, which you took home with you; and muſt beg of you to read your bible with more diligence and attention then ever; never let a day paſs without reading ſome part of it, and when ever you go to read, beg earneſtly of God to enlighten your underſtanding, and bleſs your reading to you; examine your heart by what you read, and when you have done, beg to God to make you both willing and able to do as you are commanded. One thing I muſt not omit, which was of great benefit

to

to me, which was the reading of Mr. *Whitefield*'s ſermons, where I met with things ſo much like what paſs'd in my own ſoul, that it gave me a great opinion of the author, for I thought it was impoſſible he ſhould treat of thoſe things as he does, if he had not experienced them, and that in a more extraordinary manner then I had: I think there was a particular providence in ſending thoſe ſermons to me, when I ſtood ſo much in need of inſtruction, and was prepared to receive it. If you have not read his *Sermons*, I beg you will get them, and likewiſe his *Journals*, from which I alſo received great advantage. I've now laid by all plays and romances, and ſuch like entertainments, and deſire to know no other diverſion but that of doing good. You may judge by this letter that there is ſome change wrought in me, though I own with ſhame it is the firſt letter I've wrote on this ſubject to you; tho' the difference of our age might have made you expect letters of advice before now from me, which I hope you will forgive, for I will now endeavour to give you the beſt I can, according to my poor capacity, and will pray that God will bleſs my advice to you; tho' I confeſs I am unfit to teach, becauſe I am but beginning to learn what it is to be a chriſtian, but I truſt that as God has given me a hearty deſire to know and do his will, ſo he will give me grace faithfully to perform the ſame, which that he may do for us both, is the prayer of,

Your affectionate Siſter,

C. B.

P. S.

P. S. One thing I wou'd have you obſerve is, that I felt and experienced thoſe things I tell you of, before I had read Mr. *Whitefield*'s works on the *New-Birth* or *Juſtification*, or heard, or thought any ſuch things were to be felt or known, ſo that I would not have you think that I was led away by him with his Enthuſiaſtick notions, as the world is pleas'd to call them.

NUMB. III.

A letter from Mr. Hugh Bryan *to his Child.*

July 16th, 1740.

Dear Child,

CONſidering the continual ſcene of vanities before you in that town where you are, which paſs under the names of neatneſs, and innocent diverſions, and amuſements, I ſhall not be ſurprized to hear that my laſt was a diſagreeable letter, injoyning unneceſſary reſtraints, and laying you under an obligation to be ſingular, and conſequently to be pointed at, and perhaps ridiculed; but, my Dear, let ſuch thoughts put you upon ſeeking to God for his directions for that true wiſdom by which only you may underſtand his will. God will give liberally, (ſee *James* 1. ver. 5.) if we ſeek with honeſt and holy intentions to promote his glory, in devoting our lives to his ſervice, which only is the true end of our being. Pray to God for the light of his Spirit to ſearch the ſcriptures, (the

(the light of your own reaſon can never underſtand them effectually,) and, after you have prayed and read, ſpend ſome time in meditating on what you have read, reſolving by God's aſſiſtance to practice what you ſhall find to be your duty how difficult ſoever it may ſeem. If you have doubts, open your mind to your aunt or your uncle, or write to me for advice: you muſt not be aſham'd to let me know your doubts or ignorance of any thing that concerns your ſoul's happineſs, or your conduct in life. The ſoul that ſeeks happineſs muſt be open, and willing to receive reproof, as well as inſtruction; remember and bear conſtantly in mind, that in your baptiſmal vow, you have abſolutely renounced all the vanities of this world, and that every ſuperfluous thing is a vanity which you are to ſhun. All diſcourſe which has no tendency to your own good, or to the good of others, is idle, unprofitable, and ſinful, and your actions are to be governed by the ſame rule; therefore when you find in you an inclination to any vanities, lift up your prayer to God for ſtrength to enable you, and reſolve immediately to turn your heart to ſome object, or ſubject that may be agreeable to his will. Conſider the thoughts of your heart, eſpecially the firſt motions of your ſoul every morning, whether they are raiſed with love and thankfullneſs to God for his goodneſs, or running after other objects; if the latter, then immediately throw them off, as proceeding from the evil one, and as tokens of the ill ſtate, and ſinful

dif-

diſeaſe of your own ſoul, and pray heartily for the love of God to be implanted in your ſoul, and for his ſanctifying grace and holy ſpirit to purify and cleanſe all its affections. Theſe firſt ſprings of thought from the ſoul in a morning are a true index of the affection or ſtate of the ſoul, *for a good tree doth not bring forth evil fruits, neither doth a corrupt tree bring forth good fruits, and the ſame fountain doth not ſend forth bitter waters and ſweet:* as the fruit is, ſo is the tree, and as the ſtreams, ſo is the fountain; an unregenerate wicked ſoul will be continually ſending forth wicked, impure, earthly, light, empty, vain, trifling and unholy thoughts, and every ſoul that is regenerated and ſanctifyed by the Spirit of God will breathe forth in holy praiſes and devout affections its ardours and ſtrong deſires to him, ſeeking with longings and fervency after further and ſtronger communications of the ſame Spirit to mould it into love and obedience to his will, that his name may be glorified by all its faculties and powers. At leaſt ſuch a ſoul will grieve and mourn when ſuch a frame of ſpirit is wanting. And now, my Dear, can it be a reſtraint on a ſoul thus diſpoſed, to refrain vain ſongs, dancings, and fine dreſs, or light and unprofitable diſcourſe and diverſions? Or will not ſpiritual ſongs, hymns, and pſalms of praiſe be more noble, and ſuitable, and agreeable to raiſe its affections to the true objects of its love? And will not a plain clean dreſs, profitable diſcourſe that may inform the judgment, and ſuch diverſions

only as may fit and prepare both body and ſoul for the true and only end of its being, (namely, to glorify God) be its only delight and conſtant aim and happineſs, even in this life? Then, and not till then can it truly ſay with the holy *Pſalmiſt*, *Whom have I in heaven but thee, and there is none upon earth that I deſire beſides* (or like unto) *thee*, Pſal. xxiii. 25. *for thou, O God, art the ſtrength of my heart and my portion for ever.* This is the happineſs of the godly perſon even in this life, and ſuch an one can ſay further; *God is on my ſide, I will not fear, but will rejoice in him, the God of my ſalvation; is ſpirit ſhall comfort and ſuppert me, and by his power, ſhall I be delivered out of all adverſities.* O! reſt not, my Dear, in the love of worldly goods; get out of this ſpiritual *Sodom*, from the vain ſenſual delights which pollute the ſoul, leſt you be conſumed with the wicked; flee to your moſt gracious redeemer, ſeek to him with ſtrong and conſtant prayers to accept and juſtify you by his free grace, and ſanctify your corrupt nature by his holy Spirit, that your whole ſoul and body may be prepared for his ſervice, and devoted intirely to do his will. Let this advice ſink deep into your heart! Pray over it as I do, that the bleſſing of God's Spirit may accompany your ſoul in the peruſal of it. To his moſt gracious favour and protection I commit you; and may he reward the kindneſs of your Uncle and Aunt with all ſpiritual and temporal Bleſſings,

ıy be moſt expedient for them. — My love on them : my family was well four days paſt.

From your affectionate Father,

H. B.

NUMB. IV.

er letter from Mr. Hugh Bryan *to his Child.*

October 14*th*, 1740.

ar Child,

Nowing the terrors of the Lord, and the natural enmity of our hearts to the true love of nd his ways, I would, if poſſible, perſwade Indeed my ſoul is in pain for you till t be formed in you, for till then there can be iore true fellowſhip and communion betwixt and the ſoul, than betwixt light and dark- God and Belial : and in nothing are we more) deceive ourſelves, than in the true ſtate of earts towards God ; our hearts are very de- l, and continually prone to evil ; and ſelf-love tial, it ſeeks to put favourable conſtructions l our thoughts, words, and actions; we are) ſay of our ſins, as *Lot* of the city of *Zoar*, Is a little one ? Forgetting the infinite purity and of God, that he hates all ſin and will not clear ıilty, for he is *juſt* as well as merciful. If we one tittle of the commandments we are guilty , and ſhall be juſtly condemned for our ſin, exwe repent, and by faith lay hold on the righteſs of Jeſus Chriſt. Our moſt perfect obedi-

once is chargeable with imperfection and ſin; and even our moſt ardent prayer and penitential cries, ſtand in need of our Lord's atonement and mediation. But, for ever bleſſed be the name of the holy Jeſus, who, ſeeing our miſery, and knowing the true value of our ſouls, did, out of his free grace and love, become our ſurety, and, to ſave us, took upon him our nature and fullfilled the righteouſneſs of the whole law of God in our ſtead. He ſhed his moſt precious blood, and died to expiate our guilt; he aroſe again for our juſtification, and aſcended and entered into his glory with the Father, where he ever makes interceſſion for the ſins of ſuch as come to him; that all thoſe who truly believe in him ſhould not periſh, but have everlaſting life. My Dear, ſearch your heart diligently, in your prayers beg earneſtly and conſtantly of God to ſhew you even the moſt ſecret ſins of your life, leſt you be deceived and fall ſhort of the grace of God; leſt, not embracing the opportunity of his mercy in the ſtrivings of his Spirit with your ſoul now to reclaim you, by putting you in mind of your miſerable deprav'd nature, and your daily ſins of commiſſion and omiſſion, of thoughts, words, and deeds, (each of which deſerve damnation) and of God's great willingneſs to receive you to the arms of his mercy, thro' the merits and mediation of his ſon, your day of grace be paſt, and he, for your obſtinate refuſal or neglect, withdraw his holy Spirit, and leave you to the awakenings of a wounded conſcience and of his awful judg-

ment.

ment. Remember *Eſau*, who, having once ſlighted his father's bleſſing, could not afterwards obtain it, *tho' he ſought it carefully with tears*. Conſider the infinite condeſcention of God the Father, God the Son, and God the Holy Ghoſt, jointly concurring in the work of our redemption, giving the knowledge of ſin by his holy law, and of the way for pardon and ſalvation, in his holy goſpel. Our gracious redeemer therein holding forth the tenders of his love and pardon to all that will come to him to be ſaved. I have not now time to enlarge on the condeſcending goodneſs of God to us; I can only ſay it is *infinite*; and could we love him with a ſeraphick love, and praiſe his holy name with the tongue of angels to all eternity, it would be infinitely ſhort of his ſuperabounding love to us in Jeſus Chriſt. My Dear, be diligent in the uſe of means; read your Bible, not in a ſlight or ſuperficial manner, but with a heart ſeeking to God to reveal the truth and light thereof to your ſoul. Read alſo *Whitefield*'s and *Allein*'s works, and books of that nature; look not upon them as too ſtrict, for if you do, and content your ſelf with a leſs degree of holineſs than they require, as conſiſtent with ſcripture, you'll find your ſelf deceived, when probably it will be too late. The ſoul that is truly converted ſtrives to be holy as God is holy, and to abound in the fruits of the Spirit: thro' the miſtaken notions of religion, the true ways of God ſeem to the unregenerate and carnal world, as rigours and

ſeverities, heavy burthens grievous to be born, and inconſiſtent with his goodneſs; they know not they are ſick, their palates are vitiated, their eyes and underſtandings blinded thro' the malignant diſeaſe of their ſouls, and therefore they conclude the moſt ſavory meat to be nauſeous, or at beſt inſipid. But the ſoul that is made whole by the ſanctifying virtues of the blood of Chriſt has quite a different taſte, it ſavours the things of God, its greateſt care is to be found in his likeneſs, imitating the holineſs and love of the bleſſed Jeſus, and wou'd, if poſſible, be filled with a ſeraphick love to the author of its being; it rejoices in the communications of his grace and holy Spirit to animate and ſtrengthen it to do his will, and if at any time it finds a coldneſs or lukewarmneſs towards him, it is reſtleſs and diſconſolate, ſeeking with the utmoſt importunity the quickning rays of his Spirit to kindle up the ſparks of its affection to flame out towards him; it will admit of no rival to take poſſeſſion in his room, its thirſtings are only for the living God, to have conſtant communion and fellowſhip with his Spirit, thereby to advance his glory, and ſolace it ſelf in his love; it looks on the ornaments of dreſs and faſhion as deluſive toys that enſnare the ſoul, and on the gayety and mirth of this world, as the product of deprav'd minds, intirely ignorant of the true joys of religion. The ſoul that has taſted of the heavenly gift, loaths theſe huſks, as only fit for ſwine. So divine and weighty, and of ſuch infinite concern to us, are theſe ſubjects I write of, and ſo

precious an immortal ſoul, eſpecially to me, one that is ſo nearly allied and even linked and rivetted in mine as yours is, that I know not when to end my perſwaſions. O that the great God may impreſs theſe things on your ſoul with power, and direct you with his truths! — I ſuppoſe, before this, you muſt have heard of your *Mamma's* death; my loſs in her is great; ſhe was my ſincere friend, and faithful monitor; her converſation was ſavory and inſtructing, flowing from a heart diligently attentive to underſtand the fear of God and love of truth: her end was glorious, being fill'd with a divine love, and a ſtrong faith; I repine not, neither do I grieve, becauſe God did graciouſly incline his ear, and anſwer'd our poor unworthy prayers for her in the agonies of death; he furniſhed her lamp with freſh oyl, and took her away rejoycing in his ſalvation. O that God may enable us ſo to *live*, that we may *die* the death of the righteous, and that our latter end may be like hers! Her dying words I incloſe for your peruſal. I have (thro' God's bleſſing) now a good ſtate of health; a little longer time is given me to improve for the ſervice of my maſter. Mr. *B*— and Mrs. *B*— are well. Our love waits on your Uncle and Aunt: I received a letter to day from *N*— *G*—, ſhe is well, and very thankful that ſhe was ſent to *Georgia* for learning.

From your affectionate Father,

H. B.

NUMB.

NUMB. V.

A letter from Mr. Hugh Bryan *to his Sister.*

Nov. 7th, 1740.

Dear Sister,

I Am in health of body, and I trust in my God that his goodness to me shall redound to his glory. *N*— *G*— was well last Friday: Mr. *H*— writes we much in commendation of her, and she thanks me for sending her to *Georgia*, hoping it will tend to her eternal welfare.—God, whose compassions never fail those who sincerely seek him, has greatly manifested his love to my Brother *J*— has caused the light of his Spirit to break in upon his soul, and has dispell'd the clouds of darkness and despair, with which he was overcast, so that his mourning is turn'd to joy, and he is thankfully shewing forth the praises of our redeemer. His wife has also prevailed, and rejoyces in hope of the glory of God's favour in Christ. Mrs. *H*— is under strong convictions. O that God may give her strength and patience to bear up, and wait his time for the moving of the waters, to heal her soul! Brother *R*——'s family was in health last week; I have not heard from Brother *S*— since you was up. I hope they are all near the kingdom of God, and that he that has begun a good work in their hearts will perfect it, to their eternal comfort and his glory. My Niece, Mrs. *B*— continues full of love and joy from the refreshments

the Almighty. Mr. *B*— is ſeeking under con-
ctions, and ſtriving and waiting to obtain the
ppy change. Mr. *J*——'s hall is throng'd
ery evening with the inhabitants, who join with
m in praye:s and praiſes; and the humility and
ve in his behaviour ſpeak him to be a ſervant
Jeſus Chriſt. O that God wou'd perfect him
ore and more for the edification of the church,
d his own eternal bleſſedneſs! — I am grieved to
ar the reproaches that are deviſed againſt Mr.
——, leſt they ſhould alienate the hearts of ſome
m the truths ſpoken by him; tho' God, who is
le to bring good out of evil, will doubtleſs diſ-
ſe all things to his own glory, and to the good
his faithful ſervants. To his name be glory
d praiſe for ever.

Dear Siſter, let us who have been made par-
kers of the heavenly gift, and taſted the goodneſs
divine love, be zealous for the honour of our
aſter Chriſt, and for the welfare of our friends,
fering always in converſation that which tends
edification, and by example and precept endea-
ur to win over thoſe about us. Let our pray-
s be continually aſcending in their behalf. Who
ows but God may have regard to our ſupplica-
ons, thro' the Son of his love, and give us yet
ore abundant reaſon to rejoyce in him, for bring-
g others of our dear friends to be fellow-heirs
ith us in the inheritance of the ſaints. I have
en in pain for Siſter *B*——, leſt for the diſlike
f your Brother and her Father to Mr. *W*——

ſhe

ſhe ſhould think the more lightly of his doctrines, and fall away from her love to Chriſt. O that he may ſtrengthen and eſtabliſh her faith in him, and fill her ſoul with ſuch love, as may make her proof againſt all the aſſaults of the enemy! You'll do well to viſit often to ſtrengthen each other in the Lord. I find the incumbrances in the buſineſs of this world clog and dull my affections; this is my great burthen and trouble; my ſoul loaths thoſe huſks, and I am too deeply ingaged to quit my ſelf of them as yet. O deluding comforts! how difficult to uſe, without letting them ſhare a part in our affections. I watch over my heart and pray to be delivered from theſe ſnares, but am too often foil'd by them; every day's experience ſhews me the depravity of my nature, that I am all weakneſs, imperfection, and ſin, and that I ſtand every moment in need of the guidance and aſſiſtance of a ſupernatural wiſdom and power to keep me from evil, and incline me to what is good. The chriſtian life is indeed very fitly compared to a warfare; our paſſions are ſtrong, our judgments weak, our enemy powerful, ſubtil and experienced, therefore our bleſſed Saviour adviſes us *to watch and pray*, and to *abide in him*; and the apoſtle *Paul* adviſes us to *put on the whole armour of God, that we may be able to ſtand againſt the wiles, and fiery darts of the devil.* We muſt daily ſearch and ſeek by prayer to know the ſtate of our hearts. We muſt duly conſider the impreſſions of God's Spirit on our ſouls, and what thoughts, words,

r actions obſtruct that communion and harmony, which a union with the Spirit of Chriſt requireth. The fruits of this bleſſed union, the apoſtle tells us, are love, peace, and joy in the Holy Ghoſt, A ſenſe of our pardon and reconciliation thro' Chriſt felt in the ſoul by the operations of his bleſſed Spirit, filling it with love unſpeakable and full of glory, draws it to delight it ſelf in its beloved, and it gladly ſtrives to be moulded more and more into his likeneſs, to be holy as he is holy in all the faculties and powers of ſoul and body. From this union of Spirits with Chriſt's we more clearly diſcern his glorious perfections revealed in his word, and our natural baſeneſs and miſery; as alſo his boundleſs love and condeſcention in calling us to a ſtate of ſalvation, thro' the ſacrifice and oblation of his precious blood; for not by any works of righteouſneſs that we have done (or can do) but from his ſovereign free grace and favour, he calleth us to this glorious liberty of heirſhip with himſelf of eternal glory, altho', in the judgment of our conſciences, we juſtly deſerve damnation. From theſe conſiderations, and feeling the rays of divine light and love in the ſoul, the ſoul is tranſported into extaſies of joy and thankfulneſs, loſt in wonder, love, and praiſe; our heaven is begun on earth, by faith we have it in poſſeſſion, and by thoſe manifeſtations of divine light and love to our ſouls, we taſte the ſweetneſs of that bread of life, that heavenly manna of our ſouls, our compaſſionate Jeſus, and

ſolace our ſelves in his love. O ſtupendous love! Who can feel it, and not be lifted up into raptures to eccho forth his boundleſs praiſe? But alas! how can we ſufficiently commiſerate their deplorable folly and blindneſs, who, being ignorant of thoſe rays from the ſun of righteouſneſs ſhining on the ſoul, eſteem our inward feeling of the ſpirit, and joy in the Holy Ghoſt, to be a religious frenzy raiſed by the ſtrength of heated imagination, or ſome diſorder of the body. Vain man! ignorant of the compoſition, frame, and texture of the moſt minute inſect, thou wilt preſume to deny the eſſential truths of God reveal'd in his word, and the operations of his infinite Spirit, becauſe not to be comprehended within the reach of thy weak, finite underſtanding! Let us ever adore and praiſe our good God, who has inclined our hearts to believe and receive his truths, and has not left us to the power and malice of the tempter and deſtroyer of ſouls. Dear Siſter, I am telling you that which, (I hope) you know better than my ſelf, but you will excuſe me, if you conſider what I write as a token to remind you of your great obligations not to neglect the gift of God in you, but zealouſly to perſevere in whatſoever may tend to his glory, the good of others, and your eternal comfort. I long to ſee you; I could long ago have told you (without flattery) that I loved you as a kind Siſter, but now much more, beloved of my Lord Jeſus. I find a union of ſouls with all who are united

to

to him; we are all one in him, ſeparate members, but yet of the ſame body, and joint heirs together of his fulneſs; therefore as our diſtance from each other will not admit of frequent converſation together, let us correſpond by writing, let us ſympathize with each other in ſorrow or joy, and provoke unto love, and to good works. My love waits on Brother *T*——, Brother and Siſter *S*——, Siſter *B*——, and all friends. Mrs. *B*—— ſalutes you with love. *May our Lord Jeſus Chriſt himſelf and God, even our Father, who hath loved us, and given us everlaſting conſolation, and good hope thro' grace, comfort your hearts, and keep you blameleſs and harmleſs without rebuke, in the midſt af a crooked and perverſe generation, among whom may you ſhine as lights in the world!* That you may be fruitful in every good word and work to the glory of his free grace, is the prayer of,

Your affectionate Brother,

H. B.

Dear Siſter,

Pray for me that my faith may be ſtrong in the Lord.

NUMB. VI.

A letter from Mr. Hugh Bryan, *to Major* J——B——

Nov. 27th, 1740.

Dear Sir,

INcloſed is a letter, which if put into our *Weekly Gazette* might probably have ſome good effect. Our God has ſuffered long with us, and I fear leſt the late fire may be followed with more ſevere ſtrokes of his diſpleaſure. Certainly we ſtand in need of having our hearts humbled by ſcourgings, ſince the fatherly diſpenſations of divine bounty and favour have only been abuſed to ſecurity.— Surely never could there be more need for mourners in *Zion* than at this day among us, becauſe that light is come into the world, and men chooſe darkneſs rather than light, and have trampled on the blood of the everlaſting covenant, deſpiſing the riches of God's free grace in Jeſus Chriſt, whom they ſet at nought, and even among thoſe who profeſs to love Chriſt, and bow before him as his people, too many do in works deny him reſting in the outſide ſhell of religion: they reſerve their hearts (tho' the only acceptable ſacrifice in his ſight) for the joys and vanities of worldy good, and the ſervice of his enemy the devil. Surely this is reſting on a ſpider's webb, and if ſuch ſouls are not rous'd from their ſecurity, they will drop thro' into hell. God will not accept of leſs than the whole heart. All the faculties

culties and powers of our ſouls and bodies are to be entirely given up and devoted to his ſervice, (tho' all are too little, too mean to make a due return of love and praiſe,) otherwiſe how ſhould *the gate be ſtraight and the way narrow that leads to life?* How ſhould it be *as eaſy for a Camel to go thro' a needle's eye, as for a rich man to enter into the kingdom of heaven?* Here lies the difficulty in reſigning the whole heart, in renouncing the world, the profits and pleaſures thereof, and giving up all in affection for Chriſt's ſake. This made the young rich man go away ſorrowful, tho' he thought he had kept the other commandments, and had reſted himſelf there. Too many in our days follow his example, and are ſo deluded as to imagine that Chriſt's precepts to his followers, *not to lay up for themſelves treaſures on earth, to be crucified unto the world, to take up their croſs daily and follow him*, &c. have not that ſignification in them which they plainly import. O deluded ſouls! has he told us that *thro' much tribulation we muſt enter into the kingdom of heaven*, and ſhall we ſeek that heavenly inheritance in the ways of worldly indulgences and eaſe? Did he with patience and humility go the thorny way, by reproaches, mockings, ſcourgings, buffettings, and exquiſite ſufferings; why then ſhould we expect to follow him on beds of down? Can we give him all the affections of our ſouls, heartily deſiring that his will may be done in and by us, in all things that may advance his glory and intereſt, whether by our poverty, re-

proaches, neceſſities, perſecutions, or even our death, by ſuffering and bearing all things for his ſake? Doth the love of Chriſt conſtrain us to ſtrive heartily (as thoſe that are running a race,) to imploy all the faculties and powers of our ſouls and bodies, and our ſubſtance for his glory and ſervice? Have we felt in our ſouls a real ſorrow for ſin, preſſing us down under its burthen? Have we ſeen ourſelves loſt undone creatures, and that we had no help in our ſelves? Have we been driven to ſeek for refuge in Jeſus Chriſt, to caſt our ſelves entirely on him, and apply him to our ſouls by faith, for righteouſneſs, juſtification, ſanctification, redemption, and eternal life? And have we experienced the powerful influences of his holy Spirit in our ſouls, filling our hearts with love, and peace, and joy, and does he continue to excite, quicken, and ſtrengthen us to love and fear him, and to do his will? Then are we indeed his diſciples, and may aſſure our hearts before him, that *we are paſſed from death unto life*, tho' indeed *narrow is the way that leads to life, and few there be that find it*, compared to thoſe many that go the *broad way to deſtruction*. By their fruits ye ſhall know them; *a fig-tree doth not bear olive berries, neither a vine figs, and the ſame fountain doth not yield ſalt waters and freſh*. Theſe things I hope you know better than my ſelf, but let us ſtir up each other unto love and good works: I ſhall be glad of a correſpondence of this nature, and let as many of us as have obtained grace and favou

thro'

thro' our Lord Jeſus Chriſt ſhew our gratitude by ſtriving to advance his kingdom in the hearts of all about us, with whom we converſe; let us be improving our talents diligently to his glory, that we may in the great day be able to give *account of our ſtewardſhip with joy, and may not be afraid with any amazement.* We know it is written, *he that converteth a ſinner from the error of his way, ſhall ſave a ſoul from death, and hide a multitude of ſins.* My reſpects wait on you and your ſpouſe: that you both may be fill'd with the love of God, and that his gracious favour and protection may be more and more manifeſted to your ſouls to add new vigour to your faith and zea for his glory, is the prayer of, Dear Sir,

Your ſervant in Jeſus Chriſt.

H. B.

NUMB. VII.

A letter from Mr. Hugh Bryan *to his Siſter.*

Jan. 22d. 1740-1.

Dear Siſter,

I Rejoiced the laſt Summer to hear that God had fill'd you with his love, and that you had devoted yourſelf to be a follower of our Lord Jeſus Chriſt. His condeſcentions to us are infinite, and the returns of love that we poor duſt can make, could we ſpend an eternity in devoting all the faculties and

powers of our ſouls and bodies to do his will, and ſetting forth his glory and praiſe, all would be too mean, too unworthy to be mentioned as any recompenſe for his favours. How highly does he honour us, in calling us out of darkneſs into his marvellous light, from the ſlavery of ſin and death to liberty and eternal life, from being children of the devil to be his children, and heirs of eternal glory, whilſt many others, perhaps our ſuperiours in both natural, and acquired accompliſhments of body and mind, as to temporals, are left ſtill in their ſtate of nature, in blindneſs and darkneſs of heart, ignorant of the power of converting grace, and of the ſweetneſs of the communications of divine love in their ſouls, having no aſſurance of God's everlaſting and unchangeable love to them thro' Chriſt Jeſus. Indeed, dear Siſter, we are highly obliged above the carnal world; and our dear Lord ſaith of him *to whom much is given*, that of him *ſhall much be required:* the ſins of God's children ſtab him to the very heart, in that they bring contempt on his holy ways, and occaſion his enemies to blaſpheme and to triumph in their rebellion againſt him. This conſideration ſhould make us careful to walk circumſpectly, and fill us with an holy zeal for God, to employ all our ſtrength of Soul and Body ſo as may promote his glory and intereſt; this and nothing leſs can be agreeable to his commandment of *loving him with all our hearts, and with all our ſtrength*, and nothing

ſhort

ſhort of this love can be acceptable to him. The heart that is divided in its affections can have no true peace, no communion or fellowſhip with the holy Jeſus, and if we have taſted that he is gracious, and felt his love in our ſouls, and now find that he is withdrawn, and that a cloud overſpreads our hearts, I believe we ſhall find, on a ſtrict ſearch into them, that we are fallen from our ſteadfaſtneſs, that we have admitted ſome rival of his into our ſouls, and provok'd him to withdraw from us. I know this is not always the caſe in times of deſertion; ſometimes he withdraws, to ſhew us our weakneſs, and to humble us, but I think that you will find by a ſtrict obſervation of the diſpoſitions of your heart in the general, that ſin is commonly the cauſe of God's hiding his face, and leaving us under darkneſs and trouble, therefore under deſertion we ought to ſearch our hearts diligently, and to be earneſt with God to ſhew us our hidden ſins, to aſſiſt us to ſee and know ourſelves, even as he knows us, and to cleanſe our hearts from whatſoever is offenſive to his will, and never let us take any reſt in our ſelves, under the hidings of his face, but ſeek him with reſtleſs and earneſt deſires, until we find the conſolation of his holy Spirit return into our ſouls: let us never have the leaſt confidence in our own ſtrength, but always remember *St. Peter's* denial of his Lord, and fear leſt, *whilſt we think we ſtand, we ſhould be left to fall.* Let us walk cloſely with God, committing our

our ſelves intirely to his care, and let us not fear the frowns even of our beſt friends, according to the fleſh, when his honour and our ſouls welfare are concerned. Remember our Lord's ſaying, *he that denieth me before men, him will I alſo deny before my Father and the holy angels.* And again, *He that loveth Father or Mother more than me, is not worthy of me:* therefore, my dear Siſter, if you ſhould meet with oppoſition from your friends, according to the fleſh, account it a trial of your faith and ſteadfaſtneſs in Chriſt; behave to ſuch friends with all meekneſs and gentleneſs of Spirit, but be reſolute and ſteadfaſt for the cauſe of Chriſt, and conſent not on any conſideration to betray or deny him, by doing or conſenting to any thing inconſiſtent with his holineſs and dignity, but ſeek to him immediately for ſuccour and direction, and to ſtrengthen your faith in him. It was want of faith which made *St. Peter* deny Chriſt. Our chriſtian life in the ſcripture is compared to a warfare; *St. Paul* adviſes, *that we ſhould fight the good fight of faith, that ſo we may lay hold on eternal life*; and our bleſſed Saviour tells us, *that thro' much tribulation we muſt enter into the kingdom of heaven. He himſelf was made perfect thro' ſufferings*, and bore not only the curſe of God due for our ſins, but alſo the *contradiction of ſinners*, the ſpightful malicious uſage of thoſe very wretches whoſe ſouls he came to ſave from damnation, and for whom he prayed, *Father forgive them, for they know not what they do.* Let his example teach

us

us not only to ſuffer patiently for his ſake, but to pity and pray with true compaſſion of ſoul for the eternal welfare of our perſecutors. Exceeding great and precious are the promiſes of God to his ſervants, and we know that he is faithful, and will never fail, nor forſake his children, that all things ſhall certainly *work together for their good*, and that for his own name ſake, *he will keep them by his power thro' faith unto ſalvation, — What ſhall harm you*, (ſaith the apoſtle *Peter*) *if you are followers of that which is good**? And again, it is ſaid, *You ſhall reap if you faint not* †: therefore again I repeat it, let us walk cloſe with God, and let us not be aſhamed to confeſs a crucified Chriſt, and that not only with our lips, but in our lives, by devoting all the faculties and powers of our ſouls and bodies to his ſervice. Let it be our conſtant employment to conſider his divine excellencies, and his infinite love to wretched bewildered man, and to our ſelves in particular. Let us duly examine and try our ſelves whether our evidences from heaven are ſure or not; whether the life which we now live, is by faith in the Son of God; whether his Spirit dwells in us, witneſſing with our ſpirits that we are his, one with him, as he and the Father are one. If ſo, then have we put off the old man, our former and corrupt affections, and are renewed in the ſpirit of our minds, and walk no more according to our former luſts, but

* 1 Pet. iii. 13. † Gal. vi. 9.

according

according to the will of him who hath ch
ſanctified, and created us in Chriſt Jeſu
good works. If theſe evidences are in u
are we happy indeed, and may aſſure our
before him, that we are paſſed from death
life, and that neither *angels nor principaliti*
powers, nor heights, nor depths, nor life, nor
ſhall ever be able to ſeparate us from the love o
*which is in Jeſus Chriſt our Lord**. But
never reſt ſhort of this happy ſtate, nor flat
ſelves with ſafety without theſe evidences of
vine union, but let us be reaching forward, ſt
continually for the mark of the prize of ou
calling of God in Chriſt Jeſus, and let us nc
ter in his ſervice. If the rays of his love
ſhining into our ſouls fill us with extacies
far exceeding the greateſt delights of worldly
then how much greater will the full enjoym
God be, when we ſhall ſee him face to face
hath not ſeen, nor ear heard, neither hath it
the heart of man to conceive the great good
God hath prepared for thoſe who love him †.
he may comfort your heart with his love
ſtrengthen, eſtabliſh and build you up mor
more daily, in your moſt holy faith, to his
Glory and your inexpreſſible conſolation,
prayer of

Your loving Brother in Chriſt

* Rom. viii. 38, 39. † 1 Cor. ii. 9.

NUMB. VIII

A letter from Mr. Hugh Bryan *to his Siſter Mrs.* M—— B——

Dear Siſter,

I Heartily ſympathize with you in your conflict. May God be your ſupport! I hope before this time he has diſpell'd the clouds of darkneſs, and has reſtored the rays of the glorious ſun of righteouſneſs to warm, comfort, and rejoice your ſoul. God to humble his dear children, and to try their faith, hides his face, ſhows them their own vileneſs and inſufficiency, and ſuffers them to go mourning, until they cry out with *David*, *Pſal.* xxxviii. ver. 2, 3, 5, 6, and 10. *Thine arrows ſtick faſt in me, thy hand preſſeth me ſore,— there is no ſoundneſs in my fleſh becauſe of thine anger, neither is there any reſt in my bones, becauſe of my ſins,— my wounds ſtink and are corrupt, becauſe of my fooliſhneſs, I am troubled and bowed down greatly, I go mourning all the day long,— my heart panteth, my ſtrength faileth; as for the light of my eyes, it is alſo gone from me.* And again *Pſal.* lxxxviii. ver. 1, 14, 15. O Lord God of my ſalvation, I have cried day and night before thee, Lord, why caſteſt thou off my ſoul? Why hideſt thou thy face from me? *I am afflicted and ready to die; while I ſuffer thy terrors I am diſtracted*— Thus doth God bring us low, and make us vile and miſerable in our own eyes, that we may the better

better underſtand the exceeding greatneſs of his loving kindneſs in Jeſus Chriſt, and in the great and glorious bleſſings which we enjoy thro' him, and that we may walk more circumſpectly under the light of his favour, eſpecially when filled with the rays of the ſun of righteouſneſs ſhining in ſtrength and glory into our ſouls. Dear Sifter, take care of diſtruſting his mercy; this proceeds from want of faith. Remember he ſaith, that *no temptation befalleth us but ſuch as is common to men— that his grace ſhall be ſufficient for us, that his ſtrength ſhall be made perfect in our weakneſs— that he will not ſuffer us to be tempted, above what we are able to bear, but will with the temptation give us a way to eſcape— that the very hairs of our head are all numbered &c.— that all things ſhall work together for good to them who love him— true, he hideth his face from us, and we are troubled,* becauſe his light is departed, yet he hath aſſured us that his everlaſting *love he will never entirely take away from us,*— he will ſurely return with mercy to bind up the broken hearted, and reſtore the joys of his ſalvation.— *His gifts and callings are without repentance,— and whomſoever he loveth, he loveth to the end— and with him there is no variableneſs nor ſhadow of turning.* Comfortable is that prayer of our dear Redeemer. *St. John*, chap. xvii. *Holy father, keep thro' thine own name, thoſe whom thou haſt given me, that they may be one, as we are, thoſe that thou gaveſt me I have kept,* &c. *I pray not that thou ſhould'ſt take them out of the world, but that thou*

thou ſhould'ſt keep them from the evil,— ſanctify them thro' thy truth. Thy word is truth,— neither pray I for theſe alone, but for them alſo which ſhall believe on me thro' their word, that they all may be one, as thou father art in me, and I in thee; that they alſo may be one in us, I in them, and thou in me; that they be made perfect in one, and that the world may know that thou haſt ſent me, and haſt loved them as thou haſt loved me,— and again, *thou loved'ſt me before the foundation of the world.* Verſes 11, 12, 15, 17, 20, 21, 23, 24. Certainly our dear Lord did never pray in vain, and theſe his petitions are granted unto all believers in him. *As a father pitieth his children, even ſo* (and with greater compaſſion) *the Lord pitieth them that fear him.— Jeſus, touched with* a fellow *feeling of our infirmities, having been tempted, and made like unto us,* ſin only excepted, though he may hide his face from us for a time, yet he will never withdraw entirely that love wherewith he loved us in the day of our eſpouſals. Call to mind your former experiences. Plead before him your miſery and his gracious promiſes, and ſtay your ſoul on his faithfulneſs, whoſe promiſes are all Yea and Amen. Look not on your own unworthineſs, but on his all-ſufficient fullneſs, who is the true antitype of the brazen ſerpent that was lifted up in the wilderneſs for the healing of the people, that whoſoever looked upon it might be ſaved from death. God's glory is then moſt magnified in us, when we act faith in him under the greateſt trials and deſertions.

ſertions. O diſtruſt not his goodneſs and mercy for they endure for ever; only believe and you ſhall ſee the glorious goodneſs of God, for he is rich in mercy to all that call upon him; the humble and contrite heart he will not deſpiſe; he gently leads thoſe that are heavy laden, and carries his lambs in his arms. Indulge no deſpairing thoughts, theſe are indeed the deluſions of the enemy, and diſhonour our dear Lord Jeſus; lay your ſelf at his footſtool, wreſtle there until he ſhall grant your prayer, and make your enemy to flee from you. Conſider the conflicts of the faithful in all ages; you will find that they underwent temptations, deſertion, and fiery trials, agreeable to which the divine word has told us, *that thro' much tribulation we muſt enter into the kingdom of heaven* *. Our chriſtian life is compared to a warfare, in which we wreſtle not with fleſh and blood only, but againſt principalities and powers of darkneſs, in which combat, it may pleaſe God, to ſuffer Satan the old ſerpent to bruiſe our heel, to enſnare, and perhaps give us a fall to ſhew us our own weakneſs, and that in God alone is all our help, but yet he will cauſe us again to ariſe with redoubled ſtrength, to bruiſe that wicked ſerpent's head. Dear Siſter, although I am ſteadfaſt in faith, and have no doubts of God's love to me, yet I have not for ſome time paſt been favoured with the warm rays of his divine tranſport-

* Acts xiv. 22.

ing

ing love, which uſed frequently to ſhine into my ſoul. It is his pleaſure to withold thoſe comforts, which I am entirely unworthy to receive, I am therefore reſigned and thankful for what remains, and waiting at his footſtool in the means of his appointment, believing, that in his own good time, he will yet again comfort my ſoul with raviſhing manifeſtations of his love: In the mean time I am aſſured that neither men nor devils ſhall be able to pluck me out of his hand; in like manner comfort your ſelf in him who is mighty and willing to ſave. Believe, and he will make his goodneſs paſs before you, he will pluck your feet out of the miry clay, and reſtore joy and gladneſs to your ſoul, even the joys of his ſalvation.

Jeſus my great high prieſt has dy'd;
I ſeek no ſacrifice beſide.
Thy blood did once for all atone,
And now it pleads before thy throne.

My Lord, my conqueror, and my king,
Thy ſceptre and thy ſword I ſing;
Thine is the vict'ry, and I ſit
A joyful ſubject at thy feet.

Aſpire my ſoul to glorious deeds,
The captain of ſalvation leads.
March on, nor fear to win the day,
Tho' death and hell obſtruct the way.

Shou'd death and hell, and powers unknown,
Put all their forms of miſchief on,
I ſhall be ſafe, for Chriſt diſplays
Salvation in more powerful ways.

That our Lord Jeſus Chriſt may comfort your ſoul, and eſtabliſh you more and more daily in your moſt holy faith, and give you a full aſſurance of his eternal love unto you, ſuch as may make you able to ſtand againſt all the aſſaults of the enemy, is the prayer of

Your affectionate Brother,

H. B.

P. S. My love waits on Brother T—— and all friends. That the bleſſing of our God in Chriſt Jeſus may be their continual comfort is the ſincere prayer of Yours, &c.

NUMB. IX.

A letter of Mr. Hugh Bryan *to his Daughter, Mrs.* E—— T——

October 3d, 1741.

Dear Child,

I Am weak, and not able to ride ſo far as the meeting. I have been brought very low, ſince I ſaw you, by a flux and fever, but I thank God I am now (I hope) in a fair way to recover; my

my fever has left me, my appetite increaſes, and I get ſome ſtrength; every ſickneſs brings me more acquainted with my mortality, and that I am not long to be an inhabitant here. Indeed the difficulties and diſappointments incident to this life with reſpect to my ſpiritual, as well as my temporal concerns, I mean the want of a feeling grateful ſenſe of God's goodneſs, a ſluggiſhneſs of heart in his ſervice, the temptation of unprofitable converſation in company, and the like, make me weary of this ſtate of tryal and imperfection. The ſweets of this world, profits, pleaſure, &c. have too often deceived, and their deluſive flatteries rather pall, than excite a guſt in my affections towards them. My hope of eternal bliſs thro' a bleſſed Jeſus makes me covet death rather than life if it be his will. However, not my will, but the will of my God be done concerning me! I deſire patiently to wait till my change come, and I know aſſuredly that, notwithſtanding I am by nature a ſinful, polluted, wretched, hell-deſerving creature, yet that thro' the atonement and ſatisfaction of our dear Redeemer, and his free gift of grace beſtowed on me, he hath abſolved and cancelled my guilt, and in his righteouſneſs I ſhall appear with acceptance before God, for his faithfulneſs is engaged for his people, and not an hair of our heads ſhall fall to the ground without his will. Great is the happineſs of all thoſe, who, from a well grounded knowledge of the ſcriptures, and of God's dealing with their own ſouls, can reſt themſelves

on him with comfort, and aſſure themſelves that he is indeed their God, and the rock of their ſalvation. Peace ſhall reſt in the ſouls of ſuch, even under the agonies of death, and they often rejoice at the approach of it, that their ſouls may enjoy full communion with their God. And indeed without this aſſurance there can be no real comfort in a ſoul under the apprehenſions of death. It is a matter worthy of our ſedateſt thoughts, and moſt diligent enquiry and ſtriving to attain to this happy ſtate. Warnings of mortality are daily ſounding in our ears, and call loudly on us to prepare for death and judgment. The cry is, *Repent, turn you, now is the accepted time; now is the day of ſalvation; harden not your hearts, provoke not a jealous God; who, though abounding in mercy to the humble and penitent that tremble at his word, yet is jealous of the honour of his holy laws, and will recompenſe fury and indignation againſt the abuſers of his grace and patience.* The deſtruction of ſuch without repentance is certain, and may fall upon them in the height of their jovial days, and at a time when they expect not: Delays in this caſe are moſt dangerous, 'tis trifling with the great God our maker. My Dear, reflect on your condition of ſoul, and loſe no time in ſeeking to him for grace, for the life of your ſoul. The ſoul that is acquainted with God delights to contemplate him, and in the tokens of his favour. My love waits on your friends. From your loving Father,

H. B.

The

The DIARY of Mr. *Hugh Bryan*, collected from his own papers.

My ſoul for ever ſhall record
The loving-kindneſs of the Lord.

June 23*d*, 1751. LORD's day morning at *Accabee* at my dear daughter's grave: the thoughts of her mourning for a ſight of me at her death mov'd me much; but my God gave me glorious conſolation. My Spirit, as it were, claſped him in the arms of faith and love. O how amiable is my God! *His loving-kindneſs is better than life*, to me the vileſt of his children.

July 7th. Lord's day, at *Savannah* in *Georgia*. Whilſt joining in publick worſhip at church I found my God preſent. O how amiable art thou in thy ſanctuary, my God, my king! How glorious the manifeſtation of thy grace to the ſoul that longs for thee!

Auguſt 11th. Lord's day morning, at Mr. *J*—*H*—*s*. I had great conſolation in Chriſt Jeſus. O how excellent is thy loving-kindneſs my God, my Saviour! Again at night, how amiable wert thou unto my ſoul, my Lord, my God. I reſted under thy ſhadow with great delight. O how unſpeakable is the ſatisfaction which ſuch favours yield, as well as the obligations which they bring me under to love, obey, and praiſe thee!

21*ſt*. Wedneſday at Mr. *B*——*s*. My God gave me great joy in believing. O who can con-

ceive the ten thouſandth part of the love and condeſcention of his glorious majeſty, to poor ſouls that truſt only in his ſalvation! My ſoul ſhall truſt only in him, as long as I live, and confide alone in his ſalvation.

25*th.* Lord's Day. My ſoul was drawn out in holy deſires after God, I breathed out praiſes and thankſgivings to him, whom my ſoul delighteth to bleſs. The following words were very comfortable to me; *ſurely in bleſſing I will bleſs thee, and multiplying I will multiply thee.* And again, conſidering my outward difficulties, I thought on the following words, *the cup which my father hath given me, ſhall I not drink it?* O my deareſt heavenly Father, purge out my corruptions, refine and purify my heart from droſs and corruption, tho' it be by the hotteſt fire of affliction and adverſity, that my preſent ſtate of weakneſs can bear up under; nail my affections to the croſs of my redeemer; bathe my ſoul in the fountain of his blood, and take away all my guilt; ſo ſhall I rejoice in thee for ever. Was enabled, by the divine aſſiſtance, to ſpeak with freedom to my poor *negroes*, and to pray with them, with ſome enlargement of heart. Bleſſed be God for the gift of his quickning ſpirit to ſome of them. O that my whole houſhold could be prevailed upon to embrace the offers of his grace!

Sept. 4*th.* At home on my bed in the morning, how precious waſt thou unto me, O my God! How did my ſoul breathe out thy praiſe, and thirſt for

ſanctifi-

ſanctification? O that I could glorify thee on earth my king, my God, and my glory. Keep, O keep me holy, thou life of my life, and ſtrength of my ſoul, for thy own name's ſake.

8*th*. Lord's Day morning; on my bed I awoke with my God preſent: His love poſſeſs'd my heart. O happy ſoul! O glorious meeting! His embraces are ſweeter than honey, more deſirable than gold, more delightful than muſick, more refreſhing than ſhowers to the parched fields, or water to the thirſty traveller; they are health to the ſick, ſtrength to the weak, food to the hungry, water to the thirſty, peace to the diſquieted, joy to the mourners, and life to the dead. My Jeſus is my reſurrection and my life, my king, my God, my glory, my ſalvation; and he hath aſſured me, that with loving-kindneſs he will draw me, that in bleſſing he will bleſs me, and in multiplying he will multiply me. He hath cauſed my ſoul greatly to rejoice in him, and to glory in his ſalvation. I ſhall breathe forth his praiſes whilſt I have being, and I will declare his loving-kindneſs and faithfulneſs to the children of men; for he is near to all that call upon him in ſincerity, who hope only in his favour, and devote themſelves ſolely to his fear; my ſoul has often found him a preſent help in time of trouble, a God near to ſave in times of diſtreſs; and I will therefore magnify his name for ever.

10*th*. Tueſday morning on my bed, I awoke with the following words, "I will be with thee in

in ſix troubles, yea in ſeven there ſhall no evil touch thee." Deareſt Lord my God, do thou prepare me for thy pleaſure for I am thine, and thy will be done in me!

11th. In the morning I had ſweet communion with my God: Surely goodneſs and mercy ſhall follow me all my days, and I ſhall abide under his almighty favour!

15th. Lord's Day morning: I found much ſecret conſolation in God, and he vouchſafed me his gracious aſſiſtance in family prayer. How excellent is his grace? It enlargeth the heart, makes the tongue eloquent, and fills the mouth with praiſes. O precious Jeſus! O my beloved, thou haſt purchaſed grace and glory for the unworthy rebellious children of men; and for *me* alſo, tho' a chief ſinner. O fill me with thy Spirit, and may gratitude to thee for thine abundant mercy ſhine thro' my whole life and converſation!

Sept. 29th. I awoke in the morning, and prayed for the divine preſence, and my God graciouſly heard my petitions for aſſiſtance. I attended upon the Sacrament with comfort. But vain and unſuitable thoughts intruded into my heart, and harraſs'd my poor ſoul ſoon after. But bleſſed be my God, who heard my cry, and drove out this legion. Truly he that *keepeth Iſrael neither ſlumbreth nor ſleepeth*; he was my helper and deliverer, glory to his holy name! At our private ſociety in the evening, Mr. *G*—— being in prayer, my ſoul was lifted up to God, to ſtrengthen him that

he

might pray to edification. And O how wonful was the diſplay of his grace ſhed abroad in y ſoul; my frail tabernacle was ſcarce able to bſiſt under the glory of his preſence. I ſaid, rely this is none other than *the houſe of God and gate of Heaven!* My ſoul did cleave to him, d long to aſcend to be for ever with him freed m ſin and corruption. My words can't deſcribe y rapture; O the heights and depths of the love God in Chriſt Jeſus! O love unparalell'd and ll of glory! Be thou devoted, O my ſoul and dy, with all your powers, to love, fear and ſerve m, who thus humbles himſelf to raiſe and magify me. O ſhew forth your zeal for the honour d glory of your God; be ſtrong in the power f his might, and prove your ſelves faithful. And my God, my Jeſus! poſſeſs my ſoul with a holy rtitude; cauſe my bow to abide in ſtrength, and thy name my horn ſhall be exalted againſt the owers of hell; for thou only art my ſtrength and y ſalvation, my rock, my king, my God, and y glory: I will extoll thee for ever and ever, men.

October 8th. About 3 o'clock in the morning, awoke and lifted up my heart to thank and bleſs ny God, and begg'd to behold his glory, that my oul might ſtand more in awe of his majeſty, and oath my ſelf before him, and fear the appearances of in: And he, ready to hear the prayer of faith, wift in mercy to cheriſh holy deſires, revealed ray of his glory to my ſoul. I was laid low

before

before him, and ſaid with *Job, I have before heard of thee, with the hearing of the ear*, (and have felt thy power and love) *now mine eye ſeeth thee, wherefore I abhor my ſelf in duſt and aſhes.* And O! the manifeſtation ſtruck no terror, but diffus'd it ſelf thro' my ſoul, and fill'd it with heavenly tranſport. My ſoul mounted up aloft, as upon the wings of an eagle, and looked down on the world and its glories with an holy contempt, as vanity and nothing. No words can expreſs the tranſcendant ſweetneſs that I found in my God, whilſt I appeared in my own eyes as very nothing, a vanity, intirely reſign'd to his will, to be diſpoſed of at his pleaſure. Thus for upwards of an hour (I ſuppoſe) I lay under the glorious manifeſtation, breathing forth love, and bleſſings, and praiſes to the moſt high God, the dear delightful object and centre of my ſoul: I then awaked my wife, told her of his gracious favour, and deſir'd her to help me give thanks unto his holy name; and we aroſe, gave thanks, and pray'd accordingly: truly God is love, perfect love; and he that dwelleth in God dwelleth in love. O that his example of love may ever bow my heart to the meaneſt of his creatures that bear his image, to lye at their *feet* and aſſiſt them in works of love for his ſake, Amen.

In the morning I went out to the grove to private prayer, and was importunate with God that he would diſplay the power of his grace, and ſpread the light of his goſpel over the world; that

that he would bleſs and endow his miniſters with wiſdom zeal and eloquence, and proſper their labours, and particularly in this place. I intreated him for my friends, particularly the afflicted, and laid before him the diſconſolate caſe of *M— B—* and her children, and my deſire of being aſſiſting if he would enable me, and he immediately fill'd my ſoul with his gracious preſence, and the following words came to me; "Ariſe, go "hence, thou art accepted." And in my way homeward, I had the following words, "Surely "bleſſing I will bleſs thee; &c. Be thou diligent "in buſineſs, fervent in ſpirit, ſerving the Lord." My ſoul do thou magnify the Lord, and forget not his benefits, &c. rejoice in his name evermore, but with fear and trembling; remembring the wormwood and the gall, and the wiles of the old dragon that ſeeks thy blood.

9th. In my bed, about four in the morning, I awoke and lifted up my ſoul to thank and bleſs my God for his goodneſs and mercy, and found him preſent. I breathed forth his praiſes with delight for ſome time, and my affections were more and more raiſed. I reſted as on the breaſt of my Lord Jeſus, raviſh'd with the pleaſures of his love: I admired the greatneſs of his purchaſe for me a ſinner of pardon, peace, grace and glory; that he ſhould exalt me to be a prieſt unto God, to offer ſpiritual ſacrifices unto him, thro' his holy ſpirit, from the altar of my heart. I begged of him to perfume my imperfect breathings

with the incenſe of his blood. I look'd up to his father, as my father, with great delight and ſecurity of ſoul, aſſured of my guilt being taken away. O happineſs inexpreſſible! I had in poſſeſſion a goodly treaſure, the pearl of great price, brighter than diamonds, more precious than rubies, or the moſt fine gold; in compariſon with which I eſteemed this great world and the glories of it, but as droſs and dung. But was my happineſs now compleat? No! I ſaw my ſelf yet in the fleſh, frail and ſinful; I knew the rage, ſubtilty, and power of the devil, and feared wounding the honour of him who had ſo greatly honour'd me; I begg'd my Lord Jeſus to pray for me, that my faith might not fail, and to ſtrengthen me to walk before him with a perfect heart, to fulfil his will, and adorn my holy profeſſion. I knew my dear partner in life too to be in darkneſs and heavineſs, and was enabled to plead with the moſt high, that as he had given me favour in his ſight, he wou'd alſo have mercy on her, and grant her the joys of his ſalvation; I pleaded the glory of his mercy in Chriſt Jeſus, and his gracious promiſe, on which he cauſed me to hope; I begg'd him to enable us to walk in all his commandments and ordinances blameleſs, as *Zacharias* and *Elizabeth* did, that we might go hand in hand and mutually help each other in our way to heaven; and that he would make us bleſſings to thoſe that were about us. I lay *low* in a ſenſe of my own unworthineſs, and

my

my ſoul did magnify the Lord, my ſpirit rejoiced in God my Saviour, becauſe he had waſhed me in his own blood, and begun a work of ſanctification in my heart and highly exalted me. O the freeneſs of his grace to a polluted worm! who can conceive the love and condeſcention of God to believers in Jeſus Chriſt: It is the wonder and joy of angels, and will be the admiration and glory of the ſaints thro' all eternity. O my ſoul lye thou low under the ſprinkling of his blood, and pay thy adorations and honours at his feet for ever and ever.

10*th*. In the morning, at private prayer in my houſe, I was enabled to wreſtle with God for acceptance thro' my redeemer, that he will give me uprightneſs and ſanctification of heart, and wiſdom to walk before him, and guide my family affairs with diſcretion; I begg'd he wou'd let me prevail with him for my poor ſervants, that they might be delivered from the power of the devil. remembred the kindneſs of my benefactors, and beg'd of God to reward their temporal kindneſs to me, with ſpiritual kindneſs to their ſouls. I beg'd alſo for *A*— *M*— and his wife, that their hearts might be enlarged to ſcatter their treaſures, as upon the waters, to the poor and deſtitute, and that he would draw their ſouls to love him, as their chief good, and to eſteem their wealth as a talent to be improved for his ſervice. My ſoul intreated for our king, and the heir next to ſucceed him, that their hearts might me filled with godly fear

to rule in righteouſneſs, that under them, we might live peaceable and quiet lives, in all godlineſs and honeſty. The Rev. Mr. *W*—— lay near my heart; I intreated for him and all faithful miniſters, that God would favour them with his continual preſence, and give them wiſdom, eloquence and zeal for his glory. My ſpirit was mov'd with zeal for the intereſt of my redeemer, in this world, but more particularly in this land: I beſought him to raiſe up Mr. *H*—— to be powerful and ſucceſsful in his ſervice here; I pitied poor ſlaves ſcattered up and down, as ſheep without a ſhepherd; my ſoul was mov'd for them before the Lord.

Our little ſociety lay on my heart; I intreated the Lord to countenance and bleſs it, and make it a tabernacle of his reſt. My Spirit was rais'd to ſeek a bleſſing on our church, that God wou'd eſtabliſh a people among us, as long as the Sun and Moon endureth, and never let them want a teaching prieſt after his own heart.

O my ſoul, greatly art thou favour'd of thy Lord. Lye low therefore at his footſtool, adore and fear him; and while he graciouſly cheers and refreſhes thee with angels food, and heavenly delights, be circumſpect and watch and pray and cleave to him for protection and ſafety, for grace and ſtrength, for wiſdom and a lively zeal to perſevere in thy ſpiritual courſe, to advance his glory and thy ſalvation. Rejoice in the Lord, O my ſoul, and forget not his benefits; but rejoice with

fear

fear, leſt thou fall from thy glory to his diſhonour, thro' thy frailty, and the ſubtilty of the devil.

16*th*. Wedneſday morning 4 o'clock in the cabbin of my boat, on *Port Royal* river, in my way to *Georgia*, I had ſweet communion with my God. In the fulneſs of my ſoul, with all the powers of my heart, I did there again devote my ſelf and all that I have unto him for ever and ever to be diſpoſed of at his will. I intreated for my wife, and hope I was accepted; I long'd for more ſanctification and uprightneſs of heart. The Lord hath comforted me in adverſity, and cauſed me to reſt upon him with delight, and to breathe forth thankfulneſs and praiſes to his holy name. *O how ſhall I render unto him, according to his benefits.*

19*th*. I viſited a dear ſervant of the Lord, Mrs. *M*—— and had delightful entertainment in converſation; the love of the redeemer poſſeſſed her heart, and the ſavour thereof thro' her diſcourſe reviv'd my Spirit.

20*th*. Lord's day morning, on bed at Capt. *H*——'s, at two I woke, and found my God preſent. I breath'd forth praiſes and bleſſings unto him. My ſoul cleaved to him in ſtrong ardours, and thirſtings, and was jealous of my wandring heart, leſt I ſhou'd cauſe him to withdraw his preſence. O glorious goodneſs! O wonderful intercourſe! My God is perfect love. But alas my weakneſs! The devil darted an arrow of blaſphemy into my mind: It ſhock'd me, and laid me low in a ſenſe of *my own vileneſs*. O my vileneſs! my vileneſs!

O my deprav'd heart, how ſoon art thou fallen from thy glory! O wherefore is God merciful to me a ſinner? O horrible blaſphemy! I loath'd the thought. O wicked, ſubtle, powerful Spirit! I cry'd unto my God, and he delivered me, and calm'd my ſoul, and filled it again abundantly with his glory. O love! love! unparallell'd and full of glory! I panted for greater ſanctification of heart, to walk worthy of the Lord in all well pleaſing, O that I could abſtain from every appearance of ſin, and be holy as he is holy! O that I could ſhew forth the honour of his name, for his mercy endureth for ever. Heard the Reverend Mr. Z—— preach from Pſalm cxix. ver. 92d. *unleſs thy law had been my delight, &c.* From theſe words he excellently ſhew'd the comforts ariſing to the people of God from his word; and that others could have no comfort nor delight therein. That the natural man had no ſpiritual diſcerning nor reliſh for ſpiritual things. That the holy ſcriptures adminiſtred light, ſtrength, and comfort to all God's people; and that particularly in his promiſes were to be found ſupport, comfort and delight for afflicted ſouls, &c. His ſermon was full, clear, conciſe, ſearching, and comfortable; it was a light of the Lord to my ſoul, a fire to warm my heart and raiſe my affections with ardent thanks and bleſſings to my God for the glorious diſplays of his grace thro' Jeſus Chriſt.

21*ſt.* In the morning attempted to croſs the *Sound*, but, the wind being contrary, was oblig'd

to

to return and come to an anchor again. I read Col. *Gardiner*'s life, and coming to page 53d, where it is mentioned, that from the minute of his awaking in the morning, his heart was riſing to God, the Lord was pleas'd to raiſe my poor ſoul to look within the veil, as it were, to view by faith his glory, to magnify his moſt worthy name, and to render thanks for the attonement made for me by my dear redeemer, I was ſtrengthen'd to beg an upright heart, and wiſdom to direct and order my ways before him, that he wou'd ſanctify my affections, and guide and ſtrengthen me by his Spirit to do his will, and keep me from evil, particularly from blaſphemous thoughts, which the evil ſpirit would then have darted in; but God ſuſtain'd my heart and ſtopp'd his ſuggeſtion; I begg'd alſo, if conſiſtent with his will, to be favour'd with freedom to ſpeak of his glory. And now having got near the Lord and touch'd his ſceptre, I intreated for my wife, that he would reveal his love to her, and give her reſignation to his will, and a contempt of the world; that if poverty, reproach and contempt ſhould from it ariſe to us, we might reſt in him, and poſſeſs our ſouls in patience, and walk hand in hand thro' all oppoſition to heaven. I intreated for my poor ſiſter, that God would grant her the joys of his favour before ſhe departs hence and is no more: and for my poor ſervants, that in return for their labour and ſtrength ſpent for me, God would *reward them* with the light of his Spirit, and a

gracious acceptance thro' my redeemer. I was enabled to give up my ſelf and all that I poſſeſs wholly to my God, to diſpoſe of as he ſhould pleaſe for ever.

22*d*. Truly God is good to Iſrael, truly he is good to him that is of an upright heart. This day my ſoul was bowed down before him. He hath withdrawn himſelf from me and I was troubled. My Spirit was full of heavineſs, and darkneſs beclouded my ſoul; I cry'd unto the Lord and he heard me, and anſwer'd me 'I have hid my face 'from thee for a moment, and thou waſt troubled, 'but with everlaſting kindneſs will I draw thee.' This I eſteem'd to be the voice of my beloved, and my Spirit rejoiced in God my Saviour. Thou didſt breathe upon my heart and it was fill'd with thy love. I breathed forth love and thankſgivings and praiſes unto thee, O thou God of my ſalvation. Then did I again in the fulneſs of my ſoul devote and give up my ſelf to thee, as my king to rule, and diſpoſe of me, as my prophet to teach, and lead me by thy Spirit, and as my prieſt to atone and intercede for me; with a full deſire to cleave to thee for ever, tho' it ſhould be in poverty and nakedneſs, in ſhame and contempt, in reproaches and ſufferings, that in all things thou mightſt be glorified by me thy creature. O my Lord God! I have ſought of thee a perfect heart, and wiſdom and ſtrength to walk uprightly before thee all my days; and this will I ſeek after, *that I* may glorify thee on earth, who haſt exalted

me to heaven; for, deareſt Lord, thou art my reſt, and my heaven, my glory for ever; and thou haſt given me to know thy love; thou haſt blotted out all my iniquities; thou haſt healed my diſeaſes, and crown'd me with loving kindneſs and tender mercies; thou art my ſalvation, and I will truſt in thee and extol thy name for ever and ever.

23*d*. Lying wind bound at the river's mouth, I was making ſupplication to my God in my cabin, and he graciouſly heard and manifeſted himſelf to me. O who ſo condeſcending and kind, as the Lord God of heaven and earth? He is my God in covenant. How does he ſtoop, O my ſoul, to exalt thee! Rottenneſs and filth had cover'd thee; but he hath pardoned thine iniquities, healed thy diſeaſes, ſanctified thy affections, and crown'd thee with loving kindneſs and tender mercies; and let his praiſes continually be in thy lips. O magnify and extol his glorious name, for ever and ever.

So let my lips and life expreſs,
The love that I to thee profeſs,
So make thy graces in me ſhine,
That all who view, may own me thine.

Nov. 11*th*. Longing for the preſence of my redeemer, I went out to prayer, and pleaded my privilege as his purchaſe, and his unchangeable love; and he, ever near the ſoul that ſeeks him, graciouſly manifeſted himſelf to me. The ſame morning I read the 6th chapter of St. John's goſpel, *which much affected* me; I pray'd in my family, and

and, O wonderful was the condeſcention of my Lord! He manifeſted his glory in my ſoul, gave me a ſpirit of prayer, and enabled me fully to reſign myſelf to his will; I longed for ſanctification of heart, to be perfect in holineſs, and for a perfect hatred of every appearance of evil.

17*th*. Lord's day, found God in his ſanctuary, was revived and delighted under the Rev. Mr. *H*——'s diſcourſes. In the evening two of our friends came home with us: trifling converſation prevailed; I loath'd yet indulged it out of complaiſance. O ſhameful cowardice, in one ſo long liſted in the ſervice of Jeſus! O dear Lord, how juſtly might'ſt thou be aſham'd of me, when thou comeſt in thy glory? My ſoul was ſtruck languid and dead. I found that my God was withdrawn. Monday was ſpent heavily; my ſervants were called to prayers, but none came; I ſought to God, and at night lay down in heavineſs; and about 4 o'clock on Tueſday morning I awoke, and ſought my beloved, as the ſpouſe in the ſong; but he was withdrawn, and my heart was pained with the anguiſh of his abſence, and at the remembrance of my ſin and folly. I panted for my Jeſus, as holy David, Pſal. 42, and longed to vent my ſorrow in floods of tears. I acknowleged my tranſgreſſion, and his juſtice ſhould he baniſh me from his preſence for ever: Amidſt theſe reflections that text, *How ſhall I give thee up, O Ephraim, how ſhall I make thee as Zebrim?* ſtruck my thoughts, and my Spirit was broken down and humbled in tears before him, and

thirſted

thirſted for ſanctification. O that I could be made holy as thou my God art holy! O that thou would'ſt purge out my corruptions, and refine my gold from droſs, tho' it be by the fire of affliction, by poverty, nakedneſs, ſhame and contempt, and make me holy. O waſh me in the fountain of thy blood, dear Jeſus, and take away my ſin; inſtamp thine image on my heart, and raiſe its affections to thy ſelf, and give me a place at thy feet for ever. O how precious art thou my God to my ſoul! How deſirable is thy love? O who ſhall not fear thee, thou king of ſaints? Who ſhall not love thee, thou perfection of goodneſs and beauty? Or who ſhall not magnify thy holy name, thou ſovereign Lord of heaven and earth. O my ſoul, return not to folly, nor tempt thy God; he is too great to be trifled with, too tender of the honour of his laws to diſpenſe with the leaſt breach of them, and too jealous of the honour of his holy name to diſpenſe with the leaſt prophanation of it; he is infinitely juſt as well as merciful, and will be feared and reverenc'd by all that are about him.

Decem. 22*d.* Sabbath morning before day, was anxious for ſuitable diſpoſitions of heart, for the duties of the day. I intreated the Lord for acceptance and his bleſſing; and after ſome time ſpent in prayer, found the ardent deſires of my ſoul drawn out after my Lord Jeſus. I intreated to lye at his feet, and waſh them with tears of contrition (as Mary) and he granted in ſome meaſure my petition. By faith I lay at his feet, and my

Spirit

Spirit was humbled into tears of repentance, and my ſoul cou'd, notwithſtanding, magnify the Lord, and rejoice in him my God and Saviour. And being proſtrate at his feet, I was enabled to plead his favour and acceptance for a further bleſſing of deliverance out of my difficulties, if conſiſtent with his glory, yet deſired to be in poverty, ſhame and contempt all my life, rather than by proſperity in the world to diſhonour him; and, I hope, he regarded my ſupplication. I intreated alſo for my wife, and truſt that the light of his favour ſhall yet rejoice her ſoul, and cauſe her to glory in his ſalvation. My ſick friends and benefactors lay near my heart; I truſt that God will be merciful to them. I intreated mercy for his miniſtring ſervants, particularly for Meſſ. *G. W. W. H.* and *I. B.* that they might be made ſtrong in the power of his might, to publiſh the favour of his name and ſalvation, and that they eſpecially might be kept from evil, and their labours proſpered for his own name's ſake. My ſoul did magnify the name of the Lord, and bleſs and praiſe him with all its powers, and he ſtrengthen'd me this day in prayer, and in giving exhortation to my poor negroes, my overſeer alſo being preſent: may the truths delivered fix on their hearts, may the prejudices of my overſeer be removed, and may the glory of the Lord break in upon his ſoul, and diſpel the darkneſs of his mind!

Dear God, ariſe in all thy might,
And put the troops of hell to flight;

Do

Do thou the legion diſpoſſeſs,
And turn his ſoul to righteouſneſs.

Conſider and be aſtoniſhed, O my ſoul! at the condeſcenſion of the great God, that hath been gracious to thee the chief of ſinners, that hath ſhewn thee thy miſery, and raiſed thine eyes to look to the blood of atonement for pardon and peace and eternal life, that he might reſtore thee to the joys of his favour, and crown thy life with freſh inſtances of his loving-kindneſs, from day to day. He fills the wilderneſs with heavenly manna, and refreſhes thee with water from the rock; he leads thee up to *Piſgah*'s top to view the promis'd land, and there gives thee a taſte of the grapes of *Eſhcoll*, to ſtrengthen and encourage thee in thy combats with thine enemies in the way; and leſt thou ſhould'ſt faint in the day of battle, he himſelf goes before thee, to protect, ſupport and comfort thee. O give thanks unto the Lord, O my ſoul!

25*th*. Thou art the king of glory, O Chriſt! the everlaſting ſon of the Father, very God of very God, the prince of peace, and the glory of thine Iſrael. When thou took'ſt upon thee to deliver man, thou did'ſt not abhor the virgin's womb, nor the meanneſs of a ſtable and a manger, in which to make thy firſt appearance at thy birth. O how infinite thy condeſcenſion and thy love! may my ſoul lye low at thy feet in a ſenſe thereof all my days! But how much more ſhould'ſt thou be abaſed, O my ſoul, under a *ſenſe of thy* Redeemer's lowlineſs and love to the

in making *thee* the tabernacle of his reſt; wonderful indeed, that he ſhould by his Spirit dwell in *thee*! Be aſtoniſh'd, O heavens, at this! Be aſtoniſh'd and melt away in humble adorations thereof, O my ſoul! my *vile* ſoul, ten thouſand times more mean and vile than the ſtable or the manger. O wonder of angels! O aſtoniſhing condeſcenſion of my Saviour! O my Jeſus, this day haſt thou viſited and exalted my ſoul; thou haſt drawn me with bands of love, and exalted my ſoul unto heaven; there by faith have I beheld thee, my Jeſus, my advocate, and my reſt, at the right hand of thy father: there haſt thou entred, my forerunner, there my Lord, my God, haſt thou prepared a place for me. Thou haſt pitied our fallen race, thy right hand hath brought us ſalvation; thy kingdom ſhall be exalted to the ends of the earth, and thy glory ſhall be magnify'd for ever and ever. This day my ſoul doth magnify thee, my God, and glory in thy ſalvation, for thou haſt ranſom'd my life from death, my ſoul from the devil; it hath eſcaped as a bird from the ſnare of the fowler, and fled into thine hand and found ſanctuary; thou haſt waſh'd me from my filthineſs, and cloath'd me with a white garment. O love! love! unparallell'd love! for which I will rejoice in thee, and will declare thy loving-kindneſs and thy faithfulneſs for ever and ever.

Jan. 2*d*, 1752. In the morning on my bed how graciouſly did'ſt thou manifeſt thy loving

kindneſs

kindneſs to my ſoul, my Lord and my God; ſurely thou art love, a fountain of love. Bleſs the Lord O my ſoul, &c.

11*th.* Found God in his ſanctuary, was refreſhed at his table, and renewed my vows of fidelity afreſh in his ſtrength. May his grace be ſufficient for me under every tryal, and his glory be magnified in my weakneſs.

19*th.* Monday morning in bed at Mr. *H——s* in *Savannah* I found my God preſent, and my Spirit rejoiced in him, the author of my ſalvation: O how amiable, how deſirable is the Lord to the ſoul that is filled with the glory of his preſence!

March 1*ſt.* Sabbath morning, awoke fill'd with anxious cares, I loath'd 'em, begg'd deliverance and apply'd to reading the holy ſcriptures, particularly *St. John* chap. 1. But, O, I can't deſcribe the lovelineſs of my God, my Saviour; he fill'd my heart with his loving-kindneſs; he is indeed the delight of my ſoul, and the glory of my ſtrength; he is all my deſire, and all my ſalvation, and I will glory in his grace, for ever and ever.

3*d.* This day hath the Lord viſited my ſoul indeed, and cauſed his goodneſs to paſs before me. O that I could declare the ſweetneſs of his loving-kindneſs, and condeſcenſions of his grace, in compariſon with which all worldly comforts and delights are but vain joys. The greateſt condeſcenſion of princes is but a faint ſhadow of his, who veil'd his Godhead in our fleſh, and bow'd his head to ſuſtain our curſe, and purchaſe our ſalvation. O

how ſhall I declare his goodneſs and mercy to unworthy me. I this day was raptur'd under the light of his countenance, whilſt contemplating the riches of his grace; his love diffus'd it's ſweetneſs thro' my ſoul; I breath'd forth bleſſings and praiſes with delight. I felt my ſoul united to Jeſus indeed, my joys were unutterable! I envy'd not princes the glories of ten thouſand worlds; if laid in the ballance with my ſweet Jeſus, they are ſurely to be rejected with abhorrence; for truly he is love, and the perfection of all excellences ſhining in him raviſhed my heart; I was even ſick of love, I long'd for more compleat enjoyment of my Lord, and freedom from ſin. O when ſhall I behold him as he is, and be fill'd with his fulneſs, never, never to loſe the enjoyment of this love, this glory, this heavenly viſion more. O my ſoul, receive thou the pledge of his love, as a token of his continual affection to thee, his protection of thee, and that he will in very deed cauſe all things to work together for thy good, in time and to eternity. Let it aſſure thee that he careth for thee, and will ſuſtain thee under all thy adverſities that he ſympathizes with thee under all thy diſtreſſes, and after purifying thee as gold in the furnace, will ſurely deliver thee, and raiſe thee to inherit the joys of his glorious ſalvation. Therefore ariſe, ſhake thyſelf from the duſt, break forth into ſinging; let a ſenſe of his favour and a proſpect of glory at hand, diſpel thy gloomy doubts, and caſt off *thy garments* of mourning; let it raiſe the joy of

thy

thy countenance, and cauſe a chearful mien to appear thro' thy life and converſation, and be thou ready to bind up the broken hearted, and adminiſter comfort to the diſconſolate; tell the great things the Lord hath done for *thee*, ſo ſhalt thou honour thy maſter, and ſuſtain the lambs of the flock, and raiſe the hearts of his afflicted ones to truſt in his name and glory in his ſalvation.

15*th*. I found my God in his ſanctuary, the ardours of my heart were fixed on him, and my ſoul delighted to bleſs his holy name. I found him the ſtrength of my heart, and the joy of my ſoul, and I will rejoice in him and extol his holy name, for his mercy endureth for ever.

16*th*. In the morning on my bed, I awoke with a verſe of Doctor *Watts*'s, viz.

> Thus will he ſend ſalvation down,
> And we ſhall render praiſe;
> We, the dear people of his love,
> And He our God of grace.

I mus'd upon God's goodneſs and mercy, my affections being raiſed to cleave to him; I aroſe and gave thanks unto him, and found my deſires to centre more particularly on God the Father for ſome time, and to him I breathed out my deſires, reſting on God the Son, as mediator for acceptance with him; and my Spirit was filled with love and thankfulneſs to the Son for my acceſs to the Father in and by him; I committed *my ſelf* and all my affairs to my Redeemer

to be governed by his Spirit, and dealt with at his pleaſure for his glory, intreating to be kept cloſe with him in continual communion: I conſidered God the Holy Ghoſt as the author and giver of life, and joy, and peace, and love in my ſoul; and my ſpirit was drawn out to welcome him into my heart, and bleſs and magnify his holy name. And thus my affections were centred alternately on the Father, Son and Spirit: O glorious intercourſe! O happy union! O joy unſpeakable and full of glory! Rejoice O my ſoul, for ever in, and extol the God of thy ſalvation. O rejoice and give thanks, and ſpeak well of his name, for his mercy endureth for ever.

April 5th. Sabbath morning, I awoke with my God preſent, and the following verſe from Dr. *Watts* occurr'd:

Cold mountains, and the midnight air
Witneſs'd the fervour of thy prayer.

This rous'd me to my private devotions. I was anxious for a compos'd frame of mind to obſerve the ſabbath and worſhip of God, with a reverential awe of his majeſty upon my heart; and he heard and manifeſted his glory to my ſoul, compos'd my thoughts, and ſtrengthen'd me for the duties of the day. I found his gracious preſence and aſſiſtance in family prayer alſo; my *ſoul* did cleave to him, and my Spirit rejoiced in *him.* I found his gracious preſence with me, the *moſt of* the day, and at night in our ſociety in prayer

prayer he greatly enlarged my desires, and rais'd my conceptions of divine things. O glorious God, *my* God, how excellent is thy loving-kindness! How infinite thy grace! How low thy condescensions! How great the obligations on me thy poor unworthy creature, to love, obey, and serve thee, and to praise thy name for ever and ever!

August 9th. Being anxious for a disposition of heart suited to the duties of the sabbath I arose early to prayer, and found some fervour of heart; after prayer, I arose and open'd my bible, at xvii. of *Jeremiah*; the *7th*, *14th*, and *17th* Verses, were blessed cordials to my languishing soul. My soul rested in God, and in him enjoyed a fulness of satisfaction commensurate with its highest wishes. Bless the Lord, O my soul! his favour is life, his loving-kindness is better than life; shame covered my face, because of my backslidings, my soul abhorr'd itself because of its foolishness. But thou art the glory of my frame, my life, my God! Thou art the perfection of beauty; and the life thou hast bestow'd upon me here, shall be spent in striving to attain to that holiness, goodness, and truth, which so wonderfully recommend thee to my soul. O God of my salvation, thou art of purer eyes than to behold iniquity without abhorrence; do thou pity me and wash me that I may be clean, instamp thine image on my heart that I may be holy, and glorify thy name for evermore!

13*th*. Awoke early and roſe to prayer. I long'd for a feeling ſenſe of love in my heart to my God; I contemplated his love to me, particularly redeeming love, and my ſoul was mov'd to love him with all its powers. O thou moſt high and holy one, doſt thou viſit me! O my God thou haſt raviſh'd my ſoul! Why, O why ſhould my fooliſh heart ever rove from thee? Why do I not loſe my ſelf in thee, thou perfection of glory? Thou ſea of bliſs! O my God, I would be ſwallow'd up in thee, for thou art my life and my glory; my ſoul wou'd make its continual boaſt of thee, and thy glory ſhall be its continual aim. O grant me wiſdom and ſanctify my affections to do thy will! O ſtrengthen thy ſervant to walk before thee in thy perfect way, and my ſoul ſha'l triumph in thy ſalvation.

The wonders, Lord, thy love has wrought,
Exceed my praiſe, ſurmount my thought;
Eternity's extent ſhall ſhow
My grateful ſenſe of what I owe. *Watts.*

14*th*. This morning the Lord hath viſited and refreſhed my ſoul. Truly God is good to Iſrael. Surely goodneſs and mercy ſhall follow me all my days. I ſhall abide under the ſhadow of the Almighty, and reſt my ſoul under the banner of his love; he will cauſe my bow to abide in ſtrength, and bring to nought the devices of my enemies. *My God* is a ſhield and a ſanctuary to all that fear *him* and rely on his ſalvation. Surely I had fainted

and fell, and the ſhadow of death had covered me, had I not believed and truſted in his ſalvation; but for ever bleſſed be God, that led my ſoul to hope in his mercy, and wait on his ſalvation, for he hath viſited and delivered my ſoul, and ſet my feet upon a rock, and eſtabliſh'd my goings; I ſhall not be mov'd, my ſoul ſhall glory in his grace, and rejoice and triumph in his ſalvation for ever.

16th. Sabbath morning, I aroſe before day to prayer; my ſoul thirſted for God, I ſought him with importunity, and he heard; he bowed the heavens, and deſcended by his Spirit into my heart, and fill'd it yet more with fervent deſires towards him. My ſoul even panted for God, and I became faint, and lay down again, but my heart ſtill aroſe unto God, and he fill'd it with his fulneſs. O amazing grace! O love unſpeakable and full of glory! O what is the condeſcenſion of princes, to the condeſcenſion of my God! Why me? O God Almighty, why me? *vile me.* I was a beaſt before thee; but thou haſt viſited and redeem'd me, thou haſt drawn me to the fountain of my Redeemer's blood, thou haſt bathed my ſoul there. Thou haſt given me beauty for aſhes, the oyl of joy for mourning, &c. Thou haſt ſet me up upon a rock, even the rock Chriſt Jeſus, and put a new ſong in my mouth, &c. and I will ſing of thy righteouſneſs and thy truth, and make my boaſt of thy mercy and thy ſalvation all the day long, for thou art my king and my God, and thine own arm hath brought me ſalvation.

" Dear

'Dear Jeſus, thou thy love to me,
'In want, in pain, in ſhame has ſhow'd;
'For me on the accurſed tree,
'Thou poured'ſt forth thy precious blood.
'My ſoul from hell, thou did'ſt redeem,
'Thy love ſhall be my conſtant theme.'

18th. Aroſe before day to prayer, and my deſires aroſe to God; I ſought him whom my ſoul delights to embrace in the arms of faith; but my belov'd was gone, he was withdrawn: I lay down again and mus'd, and again aroſe, and read the firſt Pſalm, 2d and 3d Verſes, 'His delight is in the law of the Lord, &c. and he ſhall be like a tree, &c.' Theſe verſes the Lord was pleaſed to bleſs to me, and enabled me to pour out my ſoul in ſtrong deſires for greater attainments towards perfection in holineſs, to be fruitful in good works, to the praiſe and glory of his grace: and my ſoul did magnify the Lord, and bleſs his holy name for the riches of his grace that I had received. Truly he is good to all that wait on him, to all whoſe hearts ſeek to cleave to him ſteadfaſtly in the way of his commandments; in theſe will I meditate day and night. I will ſet the ordinances of my God, as frontlets between mine eyes, that they may not rove after vanity. O help me my God for I am weak, and my ſtrength is in thee.

Thy law divine, O give to ſhine
In me as cluſters on the vine:

It's end I ſee, 'tis ſweet to me,
It's glory binds my ſoul to thee.
O ſtrengthen me, in life to ſhow
The love I to its precepts owe.

21*ſt.* Early in the morning I read the iv Pſalm, having firſt begg'd of God enlightening grace, and in prayer acted faith on theſe words of my Lord Jeſus. Mat, vii. 11. *How much more ſhall your heavenly father give his holy Spirit to them that aſk him.* And the Lord granted my requeſt, and bleſſed me in my meditations on that pſalm. Bleſſed be thy name, O Lord, that haſt cauſed my ſoul ro reſt in thy ſalvation. Thy faithfulneſs is eſtabliſhed as the heavens, and thy mercy, to them that fear thee, endureth for ever and ever.

Auguſt 30*th.* Sabbath morning, aroſe to prayer, and the Lord drew out my affections to him. He breathed on my ſoul, and caus'd it to delight in the condeſcenſions of his grace. My ſoul embrac'd him in the arms of faith, and reſted in his love. O infinite condeſcenſion! Who, who can fathom the depths of the love of God in Chriſt Jeſus to fallen man, or conceive the thouſandth part of that bleſſedneſs, that he has prepared for them that love him. Happy, for ever happy, art thou O Iſrael, and happy art thou, O my ſoul, for thy God is the Lord Jehovah; ſtrong is his arm, his wiſdom alſo is infinite, and his mercy and faithfulneſs abide for ever with thoſe that fear him and love his commandments. Rejoice thou in

the Lord, O my ſoul, for he is the horn of thy ſtrength, thy ſhield, thy glory, and his arm hath brought thee ſalvation.

Septem. 14*th.* Yeſterday great deadneſs poſſeſs'd my ſoul, it increaſed to day, I loath'd myſelf, and in the night I aroſe to prayer, I ſought my God, but his ſpirit departed from me; I lay down again reſting in him as my ſole ſupporter and helper, I ſlept, and awoke in the morning with the gracious aids of his Spirit manifeſted in my ſoul, exciting me to bleſs and praiſe his holy name, and my ſoul was made to delight itſelf in him. A *Storm* † aroſe on the earth, the rains deſcended and the winds blew; but in my ſoul was a perfect calm, for it reſted on the rock Chriſt Jeſus. O bleſſed are they who are anchored in the haven of his grace; there all is calm, and ſtorms of wrath can never enter. And bleſſed and happy art thou, O my ſoul, for there thy bark lies anchored; there thou may'ſt lye ſafely when ſtorms of vengeance fill the wicked world with terror. When blackneſs and horror ſhall cover their faces, then, O then ſhalt thou, my ſoul, appear as a bride in the day of her eſpouſal, prepared for the reception of her bridegroom; joy ſhall ſparkle in thine eyes, and pleaſure ſhall cauſe thy countenance to bloom as the roſe. Then, O then, ſhalt thou rejoice and

† *N. B.* The ſtorm here referr'd to was that dreadful one, in which *Charles-Town* was nigh periſhing in the waters.

glory

glory in thy Redeemer, and ſhout the triumphs of his grace.

17th. In the morning before day aroſe to prayer; my ſoul ſought the preſence of the Lord, but found not its wiſh'd for joy in him; however it reſted on his favour, and I lay down again. In the morning I aroſe and ſought him in meditation on his love and his promiſes in his word, and found the deſires of my heart increaſe towards him; the ardours of my affection were fixed and center'd in him. Surely it is good to wait on the Lord, to pray over his word, and to meditate on his goodneſs, righteouſneſs, and truth; his loving-kindneſs has been ever of old manifeſted to them that fear him, and diligently wait on him for ſalvation. Bleſſed is the man who truſteth in the Lord, and whoſe hope the Lord is; and bleſſed art thou, O my ſoul, for he only is thy hope, thy truſt, thy rock, thy ſhield, thy ſtrength, and the horn of thy ſalvation. Rejoice and ſing of his righteouſneſs and truth, and extoll his goodneſs and mercy which endure for ever.

19th. Bleſſed, for ever bleſſed, be thou, O Lord my God, that haſt viſited my ſoul the night paſt by thy quick'ning Spirit, and bleſſed be thy name for thy mercies this morning. Glory, glory to thee in the higheſt; for thou draweſt me with the cords of love, and the bonds of a man.

'Was ever equal pity found?
'The prince of heaven reſigns his breath,
'And pours his life out on the ground,
'To ranſom guilty worms from death. *Watts.*

Theſe words were brought to my mind, and lay on my heart. Dear Lord Jeſus, let thy love to me ever engage my love and obedience to thee! O ſanctify my heart, and let my life be ſpent in thy ſervice and for thy glory! Let my ſoul and body be a living ſacrifice to thee; O make it holy and acceptable in thy ſight.

23*d*. At Capt. *H*——'s in *Georgia*. A day devoted to God, as a day of thankſgiving for his great goodneſs and mercy in delivering my ſelf and family from the threatening danger of a great ſtorm the 11th of *Sept*. 1722. This being Friday, and having much buſineſs to do here, and being anxious to return home before the ſabbath, that I might diſpatch my buſineſs there next Monday, it was difficult for me to finiſh my buſineſs here, in order to get down in time, and to fulfil my vow unto my God, of keeping this as a day of thankſgiving to him. I ſet myſelf before day to ſeek him by prayer, and devoted the morning to him in holy exerciſes, and he graciouſly aſſiſted me with a ſuitable diſpoſition of heart, and manifeſted his gracious acceptance of my ſacrifice of love and thankfulneſs. I read part of Doctor *Watts*'s ſermon on *Job* xxiii. Verſes 3, 4. *O that I knew where I might find him!* &c. and in reading, almoſt every ſentence was bleſs'd to me. Wonderful were the diſplays of divine grace to me; I was got near to God indeed, and my ſoul was drawn out to bleſs him, and to devote itſelf to him afreſh with all its powers, *nd to* plead for wiſdom and grace, to ſerve him

acceptably for ever. By faith I ſaw him a God of infinite majeſty and holineſs, and lay low before him under a ſenſe of my own vileneſs; and my Jeſus was precious to my ſoul in all his offices. My God the Holy Ghoſt was precious to me as a quickening, ſanctifying, enlightening, and comforting Spirit. I ſaw by faith my God the father as a ſin-pardoning God, a faithful covenant-keeping God, and as a tender compaſſionate reconciled father to me, thro' his ſon Chriſt Jeſus my Lord and Saviour; and my Spirit adored and rejoiced in him with thankſgivings and praiſes. It magnified him alſo as a righteous judge, and knowing that he had committed all judgment to his ſon Chriſt Jeſus, my heart rejoiced that my judge was my advocate with the Father, and had appeas'd his juſtice by the atonement of his blood, and purchaſed for me a compleat redemption and ſalvation. Truly my ſoul delighted in God, and was highly exalted by his Spirit to love, and fear, and praiſe him with all its power; and reſolved to ſpend the day in religious exerciſes, in prayer, reading, and meditation, thankſgivings and praiſes. But my anxious concern for my buſineſs, and to get home at the time before mentioned, drew me out, and I did ſome buſineſs that I eſteemed *abſolutely neceſſary*, and returned to my devotions; and my God did graciouſly continue his preſence with my ſoul, and it ſtill rejoiced in his grace. But Col. *H*—— ſoon *after coming* to me about other buſineſs, I was

again called away from my retirement, and whilſt out, fell into company and amuſed my ſelf with their trifling converſation; and tho' my conſcience accus'd me for tarrying in it after my buſineſs was done, I indulg'd my vain curioſity and neglected my avow'd duty, till at evening I returned burthen'd with guilt. And after prayers in the family, and a lifeleſs prayer in ſecret, I lay down in heavineſs to reſt, and towards day I awoke, but my Spirit was greatly diſtreſs'd with a ſenſe of my falſeneſs and ingratitude to God. Anguiſh poſſeſs'd my heart, and my bitterneſs was intolerable; I beat upon my breaſt thro' the vexation of my ſoul for my fooliſhneſs. I had vowed unto the Lord, and had begun to perform it, and how graciouſly did he meet me in the path of duty, and ſolace my ſoul with the raviſhing delights of his acceptance and love? How ſweet and refreſhing was the intercourſe betwixt him and my ſoul, how fervent my deſires and prayer for wiſdom and grace to ſerve him acceptably, and be kept near him for ever; and how did I long to be ſpent for him, whoſe great goodneſs had filled my heart? But alas, how am I fallen! How am I brought down from my glory, my joy, my reſt. I ſaid in mine anguiſh, whither ſhall I flee from thy Spirit, or hide myſelf from thy vengeance, for lo I am in thy hand! thou incompaſſeſt me on every ſide, and thy viſitations preſerve my being. I will *fall down* before thee, thou ſearcher of hearts, *and I will* make my ſupplications unto thee my judge.

judge, for againſt thee, thee only have I ſinned, and done evil in thy ſight. Lord, I am unworthy to be called thy ſon; but, O caſt me not off for ever. I will lye at thy feet for mercy; I will look unto my Jeſus on the croſs, I will reſt on the atonement of his blood, which cleanſeth from all ſin; I will plead his loving-kindneſs of old, his endearments in the day of my eſpouſals, tho' now I have crucify'd him afreſh, and abus'd the loving-kindneſs of his Spirit. I will confeſs my ſins unto thee my God, and reſt upon thy word, that thou art juſt and faithful to forgive me my ſins, and to cleanſe me from all unrighteouſneſs. My ſoul was ſtill ſorely diſtreſſed, and my burthen intolerable; I felt what is meant by that expreſſion in the book of Proverbs, 'A wounded Spirit, who can bear.' Yet my ſoul ſhall reſt in the Lord; my Jeſus is my advocate, tho' I have ſhamefully grieved him. I lay down again, but my heart was as a troubled occean; I rolled to and fro in bitter anguiſh, becauſe of the oppreſſion of my ſoul, under a ſenſe of its ungrateful abuſe of his infinite love; I ſought to him, to look on me as he did once on backſliding, perfidious *Peter*; and he, attentive to my cry, diſſolved my hard heart into tears of contrition, diſſipated all my anguiſh and my fears, and calm'd the tumults of my ſoul. I will extoll his mercy and faithfulneſs for ever and ever.

24th. At Mr. *J. B*——'s in *Pany∫burg*, 'twixt twelve *and one* o'clock at night, he kindly aroſe and

and let me in: my God do thou reward his love with the light of thy favour upon his ſoul, and thy bleſſing on his houſhold. I gave thanks to my God, and lay down to reſt, I aroſe early to prayer, and found my God preſent; I lay down again, but my ſoul aroſe to God; he was indeed the deſire and delight of my ſoul, and its chief joy. Truly he is compaſſionate and gracious, truly his faithfulneſs faileth not, and his loving-kindneſs to them that fear him endureth for ever. Why me, O Lord, why doſt thou viſit me? perfidious me? but to manifeſt thy unchangeable love and faithfulneſs, and that thy mercy endureth for ever. O magnify the Lord, my ſoul, and extoll his holy name for ever and ever. Thou hadſt greatly backſliden, O my ſoul, and dealt unfaithfully with thy God; as a whoriſh woman thou haſt departed from thy vow to the Lord, thou haſt turn'd aſide to vanity, and ſhame had covered thee, and thy perfidiouſneſs had bowed down thy Spirit, and thine anguiſh had conſum'd it, becauſe of thy fooliſhneſs. Thou waſt mourning an abſent God, and his injur'd grace, and thy ingratitude prick'd thy ſoul; ſo that thou waſt ready to cry out with guilty *Cain*, 'My puniſhment is greater than I can bear.' but bleſſed, for ever bleſſed be thy God, O my ſoul, who drew thee to look again unto him whom thou hadſt pierc'd that he might give thee repentance and remiſſion of thy ſins, that he might pour forth freſh oyl into thy wounds, and *bind* them up with bands of love; that he might *cloath* thee with change of raiment, and adorn *thee* with the graces of his Spirit, the orna-

ments

ments of his ſalvation. Bleſs the Lord, O my ſoul, cleave thou to him with all thy powers; and make it thy ſtudy ever to pleaſe him and worthily to magnify his holy name, for ever and ever.

25th. In my journey from *Punyſburg*, my heart was fill'd with thankfulneſs, and I was enabled to ſpeak freely to my ſervant of the things pertaining to the kingdom of God and his ſalvation, as I had done in my paſſage from *Savannah*. O that my God may open his heart unto inſtruction! and bleſs my counſels and admonitions to his converſion and ſalvation, that I may behold him with me, when I come into the joys of my Lord Jeſus. Dear God, diſpel his darkneſs, and in thy light, let him ſee light, and rejoice in thy ſalvation.

October 8th. From the time I wrote laſt till now, has been a time of trial and uneaſineſs from the diſobedience of ſervants, &c. Dear Lord God grant me wiſdom to govern my houſe for thee, as becometh thy ſervant and the dignity of thine honour. Before day this morning I awoke in a dream of ſuch a nature as mov'd me to beg of the Lord to be fed with heavenly food; I aroſe to prayer, and my ſoul ſteadfaſtly long'd to be made conformable to him in wiſdom, righteouſneſs and ſanctification of heart; it reſted on him for the fulfilment of its deſires. I lay down again, but my Spirit aroſe to God with fervent deſires, panting for holineſs of heart, and wiſdom and ſtrength, to do his will on earth: I loath'd my ſelf becauſe of my many repeated backſlidings and ungrateful return

returns for his love; which mov'd me to beg rather to be ſtript of every worldly comfort, than ſuffered thereby to diſhonour him. I ſlept and awoke again in a comfortable frame. Awoke my partner in life to move her to bleſs the Lord with me, and to perſevere in cleaving to him, with all her powers; and he graciouſly fill'd my ſoul more abundantly with the raviſhing delights of his Spirit. O love unſpeakable and full of glory! Rejoice in the Lord O my ſoul, and ſpeak his goodneſs and mercy; ſet him ever before thee, and declare his ſalvation to all about thee. There being no publick worſhip to day, I was enabled to pray and read ſermons, &c. to my family as uſual.

May Jeſus, and his graces be
My portion and my lot;
And worldly things eſteem'd by me
Not worth an anxious thought:
Direct me, Lord, to rule my houſe,
In wiſdom's perfect way;
Thy truths may all our hearts eſpouſe,
Thy laws may all obey.

18*th.* At *P*-- *R*-- I viſited the Rev. Mr. *P*-- ſpent the evening with him in religious converſation; found him a little warm in argument; he was ſound with reſpect to juſtification by faith in Chriſt only, on account of Chriſt's righteouſneſs, and not for any righteouſneſs of ours, but not ſo with reſpect to ſanctification, as a work of God's Spirit in us re-*ceiv'd at the* time of our juſtification, &c. I ſlept

at——

at—— and in the morning on bed was muſing on our evening's converſation; my Spirit aroſe to my God and was fill'd with his preſence. The glorious ſcheme of man's redemption, ſeem'd more clear to me than ever; my ſoul ſeem'd even ſwallow'd up in the love of God; my ſoul rejoiced in God the father, his wiſdom and love in this wonderful ſcheme, and for drawing me to his dear ſon; it rejoiced in his ſon my dear Redeemer, in his free undertaking and love in fulfilling a perfect righteouſneſs, in ſatisfying for ſin, in procuring peace, love and glory for me; it rejoiced in my God the Holy Ghoſt for his love, in convincing me of ſin, of righteouſneſs and of judgment, and revealing Chriſt in me.

30*th.* Was viſited by ſome polite friends: I was anxious to impart unto them ſome ſpiritual benefits, and the Lord graciouſly gave me the aid of his holy Spirit in prayer the next morning in my family with them. O that his bleſſings may attend my weak endeavours, to engage their hearts to ſeek a ſpiritual union with him, thro' Jeſus Chriſt. O dear Redeemer, make them one with thee! that thou may'ſt be glorified in them, and they may be graciouſly accepted as thine, and be glorify'd in and by thee: Amen, dear Jeſus, Amen.

Nov. 5th. Sabbath morning, about two o'clock awoke, and found my deſires with God; I aroſe to prayer, and afterwards lay down again and meditated on his great goodneſs to ſinners in Chriſt Jeſus, and eſpecially to my own ſoul. Why me, Lord, *why me taken,* and ſo many left to periſh in their

tranſgreſſions? O grace, free grace! Even ſo it hath pleaſed thee, holy Father, that in me the riches of thy grace and patience ſhould be manifeſted to them and angels, and the glories of thy love magnified in me, in me a chief of ſinners. My heart was filled with God, and with all its powers my Spirit did cleave to him. I was humbled under a ſenſe of my fooliſh backſlidings. O hateful ingratitude! O curſed folly, to ſin againſt infinite love! O ſtupendous love, to ſtoop to ſuch a loathſome and hateful creature! Then did my Spirit ſtrive and plead with God for ſteadfaſtneſs of grace and love to ſerve him acceptably all my days; then did I truly trample the world under foot, and eſteem'd all its glories as droſs and dung, in compariſon with the ſuperior excellencies of the favour of my God in Chriſt Jeſus. And how was my heart raviſhed with the love of God the Father, in drawing me to his Son for life and ſalvation? How did my ſoul delight in him, and in the diſplays of his grace? I awoke my partner to join with me in bleſſing and praiſing the moſt high God for all his ſalvation; and exhorted her to preſs on, to redouble her diligence and zeal to ſeek him with all her powers, and not to reſt till ſhe could triumph in his ſalvation. Surely the Lord will turn her captivity, and her ſoul ſhall yet rejoice and glory in his ſalvation. And ſurely goodneſs and mercy ſhall follow me all my days. I ſhall abide under the ſhadow of the Almighty, and his *banner over me* ſhall be love. My ſoul ſhall praiſe

him

him in life, it ſhall rejoice in him at death, it ſhall triumph in his ſalvation.

'Tho' earth and hell with malice burn,
Still I ſhall go, and ſtill return
Safe in the Lord; his guardian care
Preſerves my ſoul from every ſnare. *Watts.*

Nov. 10*th.* How often do I reſiſt the authority and abuſe the moſt tender regards of my Lord Jeſus, my head, my ſpouſe; and yet he bears with my weakneſs, and the ſtreams of his beneficence are daily flowing in upon me; he does not harſhly chide, but with cords of love, ten thouſand times more powerful than *Sinai*'s thunder, does he allure and draw my heart to ſubmiſſion and duty. O love unparallell'd, unſpeakable and glorious! O how forcible is love! it melteth the rocks, removeth mountains, ſtoppeth the raging of the ſea, breaketh ſtubborn oaks, and turns lyons into lambs. O love, love! thou moſt excellent of graces, poſſeſs for ever my heart, and influence all its ſtreams of thought and affection. O my ſoul, imitate thy Jeſus, thy head, thy Lord, thy glory. O my deareſt Jeſus, make me perfect in thee, thou fountain, thou ſea of love!

11*th.* Going to the houſe of the Lord the example of my Redeemer's love affected me, and reprov'd my miſconduct the day before, and my Spirit was humbled before the Lord for my folly. And O how gracious is the Lord? He manifeſted his

love

love again unto my ſinful ſoul, in his houſe of prayer. This day Capt. *D*— *B*— and his ſpouſe preſented their infant daughter to the Lord in baptiſm, as alſo *W*— *P*— his ſon; my heart was moved to intreat a bleſſing of the Lord for the children, that he wou'd be graciouſly pleaſed to baptize them with the Holy Ghoſt, and ſanctify them even in infancy, eſpecially the infant of his perſecuted baniſh'd ſervant *D*— *B*—.

Dear Jeſus to thy faithful arm
Theſe babes committed are;
Lord, ſeal and bleſs and keep from harm
Theſe lambs left to thy care.

12*th*. Lord's Day, a day of love and joy, and gladneſs of heart; my ſoul was highly favour'd of the Lord, at the holy ſacrament of his ſupper, and in the ſociety afterwards: It was a day of bleſſing to many friends that waited upon him in his holy ordinance. Bleſſed be the Lord for all the diſplays of his grace! My ſoul, this day didſt thou feed on thy dear Redeemer by faith with thankſgiving. This day did'ſt thou pay him thy vows in the preſence of his people, and renew thy obligations to be his, for ever. This day he accepted thy ſacrifice, and ſhewed thee that his body was meat indeed, and his blood was drink indeed. This day did he diffuſe the virtue thereof thro' thy heart, and give thee to ſee that thou art one with him. O ſtupendous grace! O love unparrallell'd and full of glory! May a ſavour thereof be ever freſh upon

on my heart all my days, and may it excite my ſoul to render love and bleſſings, and praiſes, and thankſgivings unto thee, my dear Lord Jeſus, thro' time and to eternity.

Lord, I am thine, for ever thine,
My ſoul doth cleave to thee;
My deareſt Lord be ever mine,
I'll have no love but thee.

16*th.* At evening ſet away from *Littlefield* for *Georgia*, in Capt. *B*——'s boat. I found the Lord graciouſly with me; it rain'd, but we were favour'd with a fair wind; we run down to *Rou's Iſland* by low water; came too; the wind aroſe and blew very hard; but, bleſſed be God, we were anchored in a ſecure place, and the Lord fill'd my ſoul with a ſenſe of his goodneſs and mov'd me to bleſs him with all my powers; but more eſpecially towards morning I ſeemed mov'd to beg a thankful heart. My ſoul was drawn out to the Lord to ſeek this ſingular bleſſing, and afterwards I lay down and ſlept, and then awoke, call'd up the people, gave them ſomething to refreſh them, ſet them to work, and the wind was fallen and more fair. My heart was fill'd with thankfulneſs to God. O how condeſcending is God, how ſwift to hear! how ready to manifeſt the diſplays of his grace to the ſouls that ſeek him fully! O that all my powers could be ever on the ſtretch for him to ſhew forth his moſt worthy praiſe, and to glorify his name in time and to eternity; to

whom alone belong honour and power, might and majeſty, and love and praiſes everlaſting, Amen.

What ſhall I render to my God,
For all his kindneſs ſhown?
My feet ſhall viſit thine abode,
My ſongs addreſs thy throne.

My ſoul was moved to intreat for the Rev. Mr. *P*——, that the Lord wou'd inſpire him with the graces of his Spirit, and fill him with his fulneſs for the glory of his name and grace; and for ſeveral other friends, that God wou'd bleſs them.

19*th.* Sabbath morning, reach'd Mr. *P*— *G*—'s, came too, perform'd morning prayer in the *Schooner*; the Lord was preſent with my ſoul. Was kindly invited aſhore. Was enabled to give pertinent replies to ſome worldly ſayings of the perſon that gave me the invitation, who was extreamly kind; after breakfaſt, my conſcience reminded me of duties incumbent on me for inſtruction on board, and to endeavour to promote the due obſervation of the Lord's day. But my curſed complaiſance and cowardice prevented me till evening, when the tide ſerv'd to proceed on my voyage. I came on board, conſcious of my ſlothful, ſhameful diſobedience to the divine law, and the example of my dear Redeemer, whoſe diligence to do his Father's will, I ought to have copied after, and the conſideration of whoſe love *in my* redemption and ſalvation ought to have

been

been ſtronger than a thouſand importunities of creature-friends to have engaged my heart to do his will. His injur'd Spirit was withdrawn, and I was leſt in heavineſs to mourn an abſent God, and my own perfidious ingratitude; and thus to bewail my folly three days ere he was intreated to return, and give me any ſenſe of his preſence.

23*d*. Return'd to *Savanna*; was detained till Saturday; ſet off, but, the wind being contrary, return'd again; went aſhore, ſpent the evening with Capt. *D*—— and Mr. *M*—— in heavenly converſation; lodged at his houſe. Sabbath morning before day I awoke; aroſe to prayer, and my deſires aroſe to God; I longed for nearer approaches to him, and to claſp him in the arms of faith, and to be filled with his fulneſs. But the Lord witheld himſelf, and vouchſafed only a ſenſe of my acceptance and a compoſed mind to wait upon him in ardent breathings, for aſſiſtance to keep his ſabbath, and to reverence him in his ſanctuary, and ſhew forth the ſavour of his name to thoſe about me; lay down again, was refreſh'd with ſleep; aroſe to prayer; was enabled to wreſtle for a bleſſing for my yoke-fellow, that ſhe might glory in divine grace; was afterwards aſk'd to officiate in family prayer; the Lord gave me aſſiſtance in it, bleſſed be his holy name; I ſpake freely of divine things at breakfaſt by his aſſiſtance. O that he may bleſs it to the quickning and comforting of his ſervants in their heavenly journey!

163765

At 10 o'clock, went to church: Mr. *O*— read prayers and preached; my ſoul was lifted up indeed to join in divine worſhip; Mr. *O*——'s text was *John* iv. 23. from whence he excellently treated of inward piety, and purity of heart wrought by the Holy Ghoſt, and of the ſpirituality of the chriſtian life and worſhip of God. Grant O Lord, that thy word may run and be glorified in this place. O make its miniſters as flames of fire, its officers peace, and its exactors righteouſneſs; let thy glory ariſe here and ſhine, even as the noon day!

27*th*. Over-ſlept my ſelf this morning, and loſt our tide. Bleſſed be God who awoke me from my ſleep in ſin to a divine life in himſelf, and did not ſuffer me to let ſlip the day of my ſalvation. In the afternoon the wind ſprung up, and we ſail'd over the Sound againſt tide.

28*th*. Awoke before day; aroſe to prayer; the Lord breath'd upon my heart, and my deſires were centered in him; I pleaded his paſt goodneſs to me, and the glory of his holy name, as an argument for greater communications of his grace to be revealed in me; for the ſucceſs of the goſpel in the hearts of thoſe about me, and for my dear yoke-fellow, to partake with me in my joys, and be ſtrengthen'd and confirm'd to ſpread the ſavour of his name with me in our family. Never were my deſires more fervent in prayer, nor my confidence in his favour more *ſtrong*. In the afternoon arrived at *B*——*n*; was *kindly invited* by Mr. S— S—— to his houſe;

ſpent

ſpent the evening in religious converſation; had an opportunity of ſpeaking freely of the experience of my own heart in my converſion to a poor cripple, with a view to excite him to enquire into the ſtate of his ſoul. Lodg'd that night at Mr. *S——s.*

24*th.* About three o'clock awoke, my God being graciouſly preſent with me; I aroſe to prayer, and my ſoul did cleave to him with all its powers. I eſteem'd not only all that I poſſeſſed, but my very life, as not to be accounted of in affection when compar'd with the intereſt or honour of his name. I panted for higher degrees of heavenly wiſdom and ſanctification of heart to ſpread the ſavour of his grace; my heart was enlarged, for divine goodneſs poſſeſs'd all its powers, and I long'd for the accompliſhment of my work on earth to finiſh my courſe, that I might obtain the end of my faith, the glory of my longing panting ſoul, my deareſt Jeſus. My dear boſom partner lay near my heart, and with ſtrong fervour of ſoul I beſought the Lord to manifeſt his glory in her heart, and fill her with the joys of his acceptance and love. My poor Negroes I preſented as uſual to the Lord, as a part of my charge for his acceptance and bleſſing. I did not forget his poor perſecuted ſaints, and the ſucceſs of the goſpel. I lay down again and ſlept; awoke at day, aroſe to prayer; was filled with the fulneſs of my God; the *intereſts of Zion* lay near my heart, and the proſ-

perity of her children; I preſented the caſe of my boſom-partner again to the Lord, and he gave me an anſwer of acceptance; my negroes alſo I again recommended to his bleſſing. My ſoul never more delighted in him, nor long'd more to quit this earthly tabernacle, to be fixed with him in the perfection of holineſs.

December 1ſt. At Col. *W—s* before day, awoke and roſe to prayer; lay down again; ſpoke to my boſom-partner of the common ſalvation; the Lord filled me then with his preſence, and aſſiſted me in converſation. Truly he is gracious, and his mercy is ever towards thoſe that fear him, and delight themſelves in his favour and the light of his precepts.

3*d.* Lord's Day, Mr. *J— A—* preached; my heart was lifted up to God to grant him aſſiſtance and a bleſſing on his inſtruction; and the Lord refreſhed my ſoul with his gracious preſence.

4*th.* Aroſe before day to prayer, and the Lord viſited me with the ſoul-raviſhing joys of his favour. Bleſs his holy name, O my ſoul; let his goodneſs and mercy ever engage thy love and obedience. O ſhew forth a ſavour of his moſt worthy name, and diſplay the glories of his grace all around thee!

17*th.* Lord's Day, God graciouſly viſited my ſoul in the morning at home, and in his ſanctuary; my ſoul greatly delighted in him, his preſence overflow'd all my powers, and my heart breath'd forth thankfulneſs and praiſes to him. But un-

leaſ

ſtable as water is my treacherous heart; for ſermon being ended, I ſaw a certain gentleman come, and went to compliment him; worldly converſation preſently enſued and filled up the interval betwixt ſermons; I was ſhock'd ſoon after, upon reflection, at ſo preſumptuous a violation of both law and grace; my God juſtly offended departed from me, and my ſoul was filled with bitter remorſe. O curſed folly to ſtoop to a creature, and abuſe the folly of my Creator! The joy and glory of my life neglected, and his laws violated thro' a ſordid fear of man. Great God, let thy pardoning mercy cover this my preſumptuous ſin, and ſo impreſs a ſenſe of it on my heart, that I may with my lateſt breath review it with ſhame! Surely thy mercy is infinite, and therefore I am not conſumed.

24*th*. Lord's Day, the Lord viſited my ſoul in his ſanctuary. How amiable are thy tabernacles, O Lord of hoſts, when dignify'd with the preſence of thy glory, and thy ſpirit diffuſes its odours thro' the hearts of thy people. How precious unto me is the glory of my heart, my God: my ſong ſhall ever be of thy goodneſs, for thy mercy endureth for ever. This day my brother *I*——'s infant was baptized by the Rev. *W*— *H*—; my ſoul was importunate with my God, that he would receive it as his, and ſeal it with the baptiſm of the Holy Ghoſt; and he graciouſly fill'd my heart with joy, in believing that his bleſſing *will reſt upon* the child: glory to God in the higheſt

higheſt for the privileges of his grace in Chriſt Jeſus.

1753, *Jan. 4th.* I ſpread my outward difficulties before the Lord, and committed to him the diſtreſſes of my ſoul, pleading his power to help; I confeſs'd my folly, and he humbled my heart before him, and fill'd it with a confidence of his favour and bleſſing. O my deareſt God, what friend is like thee, or what ſuccour like thine? O help me to tell the world thy love, and to diffuſe a ſavour of thy goodneſs to the ſurviving generation! Let me no more doubt of thy fatherly care of me; make me ſtrong in faith to reſt on thy faithfulneſs, and to ſee my felicity compleatly ſecur'd in thine all-ſufficiency. To thy name I will give glory and praiſe for ever, Amen.

7th. Lord's Day. The Lord ſtrengthen'd me for the duties of the ſabbath in my family, and graciouſly manifeſted his acceptance of my ſacrifice, by filling my heart with a delightful ſenſe of his favour. They that wait on the Lord ſhall renew their ſtrength; he is near to all that ſeek him in ſincerity, his mercy to them that fear him endureth for ever.

'Nor children's children e'er ſhall find
'A God unfaithful or unkind. *Watts.*

8th. I read Mrs. *Rowe's* devout exerciſes of the heart; and bleſſed be God who has put them *into my* hand, and by them often refreſhed my *heart*, and quickned my drowſy ſpirit to wait up-

on him with ſteadfaſtneſs and delight, and for ever bleſſed be his name for ſuch inſtances of his grace, ſuch infinite diſcoveries of his love to poor ſinful mortals; herein we may ſee ſomething of his great condeſcention to believing ſouls, and of the heights that are attainable in this life, thro' our union with Jeſus Chriſt; he makes us (thro' faith) to ſee and feel that we are indeed one with him, and to rejoice in hope of being partakers with him in his glory. O bleſſed myſtery of the divine union, God manifeſted in the fleſh, in the likeneſs of ſinful fleſh. Be aſtoniſh'd at this, my ſoul! and even loſt in the wonders of divine love. O heights and depths unſearchable and full of glory! praiſe him, praiſe him, O my ſoul, extoll his name, for his wiſdom is unſearchable, and his mercy and truth endure for ever and ever.

March 11*th*. My ſoul has been under trials and diſquietude for a long time, and the Spirit of the Lord withdrawn; this morning the Lord return'd and refreſh'd my drooping Spirit. Bleſſed be his holy name, who has not utterly forſaken me: ſurely his compaſſion is infinite, and his mercy endureth for ever!

18*th*. This morning on my bed the Lord viſited my ſoul. Bleſſed be God who prepareth my heart to keep holy his ſabbath, and to worſhip in his ſanctuary; there he refreſh'd my ſoul, and ſtrengthen'd my heart to reſt ſatisfied on his ſalvation. Surely he exalteth the lowly, and ſatisfieth *the hungry* ſoul. My ſoul ſhall ever reſt on

him

him, and give thanks unto his name; for he is all my hope and all my ſalvation, and he hath aſſured my ſoul of his favour, thefore my tongue ſhall ſing of his righteouſneſs, and my heart ſhall rejoice and triumph in the ſtrength of his arm, and in the greatneſs of his ſalvation.

April 18*th*. Mr. *H*. preach'd on Solomon's Song chap. ii. verſe 4. and O the love of my Redeemer did fill my heart! he blew upon my garden, and cauſed the ſpices thereof to flow out. O love, love! who can declare thy power, or deſcribe the fragrance of thy perfume! Thou filleſt every cavity of my heart, and doſt ſecretly captivate every power and faculty of my ſoul to thee the quinteſſence, the perfection of love and glory. O when ſhall I come and be ſatisfied with thine embraces, my Jeſus? When ſhall I plunge my ſelf in that ocean of delightful bliſs, the ſtreams whereof make glad the city of our God? My dear Lord Jeſus, aſſiſt me to fulfil my courſe, to gloriſy thee on earth; and haſten, dear Lord, the day of my ſtanding before thee to behold thy glory without a veil between. O come, Lord Jeſus, come quickly! Amen.

19*th*. Lord's Day, awoke in the morning with thoſe words, Solomon's Song v. 5. I thought it was the voice of my belov'd. And muſing on the words, was quickned to ariſe to him, by the ſlothful ſaying of the ſpouſe, 'I have put off my coat, how ſhall I put it on?' I aroſe and gave thanks to his name, and begg'd he wou'd prepare my

heart

heart for the ſervices of the day, and eſpecially to meet him at his holy table. And my prayer being ended at the dawning of the day, I lay down again, had a refreſhing ſleep, and awoke with my Lord preſent; he fill'd me with a ſenſe of my vileneſs and the freeneſs of his grace, till with holy aſtoniſhment I cry'd out, Why me, Lord! why me? Why was I made to know the power of thy love, and the freeneſs of thy grace? O my God, doſt thou in very deed dwell with man! Thou art the king of glory, O Chriſt; thou art the glory of thy Father, and the expreſs image of his perſon. And didſt thou veil thy Godhead in our fleſh to redeem us to thy ſelf? And doſt thou veil thy ſelf in my filthy falſe heart, to draw me to thee, to poſſeſs the heights and depths, and breadth and length of thy love! O my Jeſus, my ſweet Jeſus, how ſhall I manifeſt thy love, or the glory of thy ſalvation? O how ſhall I ſhew forth that gratitude that is due from me unto thee? How ſhall I magnify thy worthy name, and extol the glories of thy ſalvation. O my Jeſus, thou life of my ſoul, and ſoul of my joys, do thou ſlay all thine enemies within me, and ſanctify my heart, and make it upright before thee, that the fragrance of thy grace may flow forth, and the glory thereof appear in my life and converſation! O give me a triumphant faith, and wiſdom, and grace, to inſpire my ſoul with noble views and reſolutions, worthy of a follower of thee, that ſo I may trample the world

and its vanities under my feet, and not ſtoop to mean things; that I may hate every appearance of folly, and ever purſue the things that are excellent and lovely in thine eyes: that I may recommend the ſweetneſs of thy word and ſpirit unto all men, and glorify thy moſt holy name, my lovely Redeemer. To thee with thy Father and the Holy Ghoſt, one God, my God, be glory, and dominion, and bleſſing, and praiſes everlaſting, Amen, and Amen.

My dear Almighty, and my friend,
Where can ſuch ſweetneſs be,
As I have taſted in thy love,
As I have found in thee?

May, 13*th*. Lord's Day; a day worthy of everlaſting remembrance, a glorious ſabbath to my ſoul; and bleſſed be the name of the Lord, who, for many ſabbaths paſt, has always viſited and refreſh'd my ſoul on the mornings of his holy days. Surely the Lord delights to honour the conſecrated day of his reſt; and, O that I cou'd, as I ought, honour him on his holy days; O that I cou'd ſhew forth a ſavour of his worthy name to all about me; for he is good, infinitely good, and his tender mercies are ever to thoſe that fear him, and reſt only on his ſalvation. Bleſs the Lord, O my ſoul, for his mercy endureth for ever: He has eſtabliſh'd with thee his covenant, and in faithfulneſs doth he draw thee, for his own name's ſake. He hath given thee the bleſſing of *Abraham* his choſen, and the ſure mercies of *David* his ſervant, and put

a new ſong in thy mouth, even ſalvation to my God and to his Chriſt for ever and ever.

20th. Sabbath morning, awoke greatly perplexed in my mind with worldly diſquietudes; I loath'd my ſelf before the Lord, and ſought his relief with my whole heart; I cry'd unto him for deliverance from the burdens of my mind, and to be compos'd for the duties of the ſabbath, that he might be glorified in my houſe, and the Lord heard, and graciouſly reliev'd my Spirit, and fill'd it with the endearing glories of his grace. O why me, Lord! why me? A polluted worm, unholy and unfit to look towards thy ſeat; but praiſes unto thee my God and my glory, that, thro' the blood of ſprinkling, the blood of the covenant, thou haſt purified my ſoul, purged away its pollution, and drawn it with the cords of love; and bleſſed, for ever bleſſed, be the Lamb of God that taketh away the ſins of the world. Thou, O Lord, art become my ſalvation, and my ſoul cleaveth to thee, and my tongue ſhall ſing aloud of thy righteouſneſs, and glory in thy ſalvation. O keep me in thy perfect way for thine own name's ſake, and ſtrengthen my feeble hands for the ſervices of my day, that my life may declare thy praiſes. Amen.

27th. Lord's Day morning; being anxious to cleave to the Lord in my affections, and to keep his ſabbath with a perfect heart, I aroſe early in the twilight, and went out to private prayer in my garden, and there my God graciouſly met me,

and fill'd my ſoul with his preſence. O glorious intercourſe! my ſoul reſted on him, and breath'd forth its deſires into his boſom; and, whilſt I loathed my ſelf for my own vileneſs, he was moſt precious unto my ſoul, and I ſaw my ſelf bleſſed in his bleſſedneſs. Surely his goodneſs and mercy ſhall follow me all my days, and I ſhall abide under the ſhadow of the Almighty; I ſhall be ſatisfied with his fullneſs, and delight my ſoul with his loving-kindneſs for ever and ever. I was ſtrengthen'd to wreſtle with the Almighty in prayer for Rev. *G— W—* and *W— H—* and our church and little ſociety, and the intereſt of *Zion* in general. Surely the Lord fill'd my heart with fervour, and my mouth with arguments, that his name might be glorified on earth, and his ſaving health migh be diſplay'd among all nations!

June 3*d.* Sabbath morning, at——, went to my daughter's grave, to view it once more, and dropt a tear over the duſt that once lov'd me, and was lovely to my heart. O my child! my child! thou art engraven upon my heart; how ſhall I forget thee whoſe filial love did ſo often refreſh my ſpirit? But, O! thy death cuts my ſoul, becauſe of thy importunity to ſee me and I knew it not; but what ſhall I ſay, was not the hand of the Lord in this? I will be ſilent, leſt I be found to fret againſt him. I turned away from thence to pour out my ſoul before him, and to ſeek grace to keep his ſabbath, and ſpend my life conſiſtent to his holy will; and the Lord heard

my

my cry, and comforted my heart with the raviſh-ing delights of his favour. O joy unſpeakable and full of glory! Surely thou art love, and the joys of pleaſant children are not to be named as delights, when ſet in the ballance with thy ſelf, or even the taſtes of thy favour. O love, love! when ſhall I appear with thee, and be filled with the pleaſures of thy preſence, that I may no more ſin nor loſe the bliſsful joy. Went to meeting; heard the Rev. Mr. *B*——; his diſcourſes were ſound and ſavory; but cou'd not approve the cuſtom of not giving out the pſalm line by line, as the illiterate part of the audience, and particularly the poor negroes, could not join in that noble part of divine worſhip. 'Let all things be done 'to edification.' I obſerved the profanation of the ſabbath, in the too general converſation of the people about trifles and worldly buſineſs, before and between ſermons. A ſure ſign, that the love of God and his law do not properly influence the heart. Great God, keep my heart, eſpecially on thy ſolemn days, and in my ſolemn approaches to thee, and ſuffer me not to preſume to violate thy laws, or mock thee with unholy ſacrifices. O pity and forgive this people, and turn their hearts to reverence thy great name! Amen.

10*th*. Sabbath morning; I aroſe and went out to meditate and pray, and my good God revealed his goodneſs in my ſoul. O the delight, the heavenly tranſport, exceeds all expreſſion! my ſoul was even ſwallow'd up in the divine enjoyment, whilſt it

receiv'd the pledges of the Redeemer's love
ſaw the condeſcenſions of his majeſty to a
leſs then nothing, and vanity before him. O
me Lord! why me? O let a ſenſe of thi
lay me at thy feet for ever! Let me ever
it the glory of my ſoul to celebrate thy
and do thy will. O let my life be ſpent fo
worthy end, and let every faculty and po
my ſoul and body unite and harmonize i
nobleſt of ends, that the Creator, Redeeme
Sanctifier, may receive the tribute due.
dear God, ſpeak, and thy divine image ſh
transfus'd thro' my ſoul, and all my power
and delight in thee. This day I was ca
pray and read ſermons in the congregation,
abſence of our miniſter; I was terrified
ſenſe of my weakneſs and incapacity for the
(becauſe of ſcoffers) and cry'd unto G
ſtrength, that his name might be glorified
weakneſs, and he put ſtrength into my ſou
words into my mouth in prayer, and fill'd m
a joyful ſenſe of his acceptance of my poo
fice. Surely 'tis good to wait upon him
ſanctuary; 'tis good to exert our ſelves
intereſt of his *Zion*; 'tis there his mercy
flows, and the divine ſtreams refreſh our hear
drink of the fountain of life, and rejoice a
umph in the ſalvation of our God. Wh
not praiſe thee, thou king of ſaints? Wh
taſtes thy love, ſhall not glory in thy ſalv
O deareſt Lord God, diffuſe a ſavour of thy

thro' the world, that all the nations may love and bleſs thee. O fill thy churches with thy glory, and make thy people joyful in thine houſes of prayer. O deſcend to us, let us behold thy goodneſs in thy ſanctuary, and fear, and love, and praiſe thee for ever and ever! O bleſs thy miniſters, fill them with thy fulneſs. Bleſs thy ſervant placed over us, and return him to us anointed with freſh oyl, and filled more abundantly with wiſdom, zeal, and love, that thy people may be edified, and ſinners, a numerous train, may be turned thro' thy bleſſing unto thee! Amen, dear Lord Jeſus, ſay Amen.

13*th* and 14*th* of *June*, in the morning exerciſes of meditation and prayer in private, the Lord viſited and comforted me greatly; and the reading Mrs. *Rowe*'s devout exerciſes was greatly bleſs'd to me, as a means of raiſing my affections to the Lord. The ſweet intercourſe greatly raviſhed and delighted my ſoul. O unworthy me! vile me! But the mercy of my God ſuperabounds, and his compaſſion is infinite. Tho' I am falſe, yet he abideth faithful, and will not caſt me off, for his own name's ſake; he ſhews me that my Redeemer liveth, that I have an advocate with the Father, and that becauſe he lives, I ſhall live alſo. O may glory, and honour, and bleſſing, and praiſes be aſcrib'd unto his moſt worthy name, from my ſoul for ever! O ye angels of his that excel in ſtrength, aſſiſt my ſoul to praiſe him! O magnify him for his wonders of love to my ſoul!

I ſought the eternal God, and he has not expoſed my hope to ſhame.' I will truſt in the name of the Lord, for he will ſurely pluck my feet out of the miry clay, and deliver me from all my fears; and my ſoul ſhall praiſe him in life, and devote all its powers and intereſt to the honour of his holy name for ever, Amen.

24*th.* Lord's Day, the Rev. Mr. *F. P.* preach'd in the meeting: it was a day of bleſſing to many: the glory of the Lord appeared in his ſanctuary to many, and my ſoul was filled with the goodneſs and glory of the Lord. Having obtain'd mercy to draw near to him, the words of *Ahaſuerus* to *Eſther*, gave me encouragement; *What is thy petition? &c.* and I ſaid, If I have found grace in thy ſight, give me, my Lord, a wiſe and underſtanding heart to govern my houſe in thy fear; give me grace to ſerve thee acceptably all my days; give me holineſs and integrity of heart, ſanctify my affections, make me perfect, and bleſs me with the continual light of thy favour; give me favour for my ſervants, O ſanctify them thro' thy truth, and I am bleſt. I aſk not the riches of the world, great God, but the rich graces of thy Spirit for me, and all mine; that we may truly love thee, and render that glory to thy name which is thy due; that we may ſpread the glory of thy name, all around us. Then did I fully and abſolutely devote my ſelf to him, to be his for ever, the holy angels being witneſſes of the ſurrender: I *made no* covenant for the world.

July 2*d.* Dear Capt. *D*— *B*— viſited me; we had ſweet fellowſhip in converſing on divine things.

3*d.* Rode with him part of the way in his journey; unboſom'd our minds to each other; I told him ſome particular intercourſes of God with my ſoul, and acquainted him with my outward burdens and ſupport. He told me, he believ'd God wou'd ſtrip me to cloath me better. Deareſt Lord God, ever give me an intereſt in the affections and prayers of thy ſaints. But, O my Jeſus, ten thouſand times rather let me ſhare in thy love, and interceſſion with thy Father. O let my worthleſs wretched ſoul find a place in thy heart, an aſylum to fly to in diſtreſs, for my ſoul can find no reſt for the ſole of her foot, but in thee, my life, my ſtrength, my God, my glory; and deareſt Redeemer, let the affectionate requeſt of thy ſaints for me be rewarded with the abundant bleſſings of thy love! O pity thy perſecuted ſaints eſpecially. Let the right arm of thy power engage for them. O ſave, protect, comfort and ſtrengthen them! O gather in thy diſperſed ſheep, feed them in green paſtures, and make them fat and flouriſhing, and joyful in thee! O make thy ſaints to flouriſh on earth, and confound the devices of the wicked for ever!

6*th.* Went out to morning prayer; read Mrs. *Rowe* on gratitude for converſion; my ſoul was fill'd with thankfulneſs for its ſalvation, and all my powers were engaged in adoring my God Jehovah,

Jehovah, all the ſacred Three, one God, for their various offices of love in the great work of my redemption and ſalvation. O glorious harmony of love! truly God is love, perfect love, this is his darling attribute; he delights to be known by the name of the *Lord God, gracious and merciful, ſlow to anger, and of great kindneſs, ſhewing mercy to thouſands of them that love him, and paſſing by the iniquities of his people.* 'Tis he, my ſoul that forgiveth all thy iniquities, healeth all thy diſeaſes, and crowneth thee with loving-kindneſs and tender mercies. My ſoul ſhall make her boaſt in the Lord, and declare his loving-kindneſs to the children of men; the righteous ſhall hear and be glad, and ſinners ſhall conſider and fear, and turn unto the Lord, and reſt themſelves in his ſalvation. Praiſe the Lord, O my ſoul, and all me, ye his angels, to bleſs and praiſe his holy name for ever and ever.

7th. Awoke early, with my deſires cleaving the Lord; went out to meditate and pray; read Mrs. *Rowe* on the evidences of ſincere love God; her language and evidences exactly agree with the language and evidences of my own ſoul my God was precious indeed, and my time was time of love; my ſoul reſted in my God as life, its joy, its reſt, its glory, and its all in all its portion in time, and to eternity. And, bleſſed be the rock of my ſtrength, and the horn my ſalvation; for what ſhall I lack, ſince I have

immenſity before me; or of what ſhall I be afraid, having infinite wiſdom, and omnipotent power engaged for me? Can God want means to ſecure, or ſtrength to protect and ſave me? Or can he, that has drawn me out of darkneſs and the bondage of Satan, and repleniſh'd my ſoul with the light of his favour and the privileges of his children, that has waſhed me in his blood, and purified my heart from dead works, by his ſpirit, can he that has created this vehement deſire for the enjoyment of him, and cauſed me to reſt as it were in his boſom, and feaſt on his hidden ſweetneſs, or ſhall he that is perfect in love and truth, who keepeth covenant to a thouſand generations, ſhall he forget and forſake me? why then did he remember me when I lay in my blood, under the bondage of Satan? Surely he that hath viſited and drawn thee, and manifeſted his glory in thee, and the joys of his ſalvation, will never leave thee nor forſake thee? No, ſurely he will not alter the thing that is gone out of his mouth, nor ſuffer his faithfulneſs to fail. O that my life could be a continual ſacrifice of love to the Lord! O that I could diffuſe a ſavour of his name into the hearts of all that come near me; that I might ſhew that he is a God juſt, wiſe, and true, holy and gracious.

8th. Went out to ſecret prayer; read Mrs. *Rowe*'s devout rapture; it was bleſt to my ſoul: bleſſed be my God that condeſcended to ſatisfy my thirſty ſpirit with a glorious ſenſation of his goodneſs.

neſs. O when, dear Lord, ſhall the holy ardour be perpetual, ſo as never to ſuffer an intermiſſion? O pity and pardon the imperfections and failings of the ſoul that longs to have no will but thine! O perfect thine image in me, O let me glorify thee in life, and let thy holy will be done in me, and by me! Great God, ſpeak light and life thro' my ſoul; thou haſt created it, make it holy, O my God. O ſtamp thine image on it, that thou mayſt delight in it, and glorify it with thy preſence. This day I devoted my ſelf once more to the Lord for ever; he is witneſs, and his angels are witneſſes of the ſolemn tranſaction. I have here entred it as a memorial to my ſoul before the Lord: I covenant not for worldly wealth, or the delights thereof, but for union and ſonſhip with him, to be inſpired with wiſdom and every neceſſary grace. Order my life and all my affairs in it conſiſtent with thy will, O my God, that thou mayſt be glorified in my ſoul and body, and in all the benefits that thou ſhalt be pleaſed to favour me with, both of a ſpiritual and temporal nature. What more ſhall I ſay, deareſt Father in Chriſt? my Lord, pardon the imperfection of this ſurrender, and accept and ratify this contract thro' thy firſt-born ſon. O hear me for his ſake, I am ever thine!

H. B.

15*th*. Sabbath morning aroſe early; anxious for a ſuitable frame of mind to keep the day holy; went

went out to ſecret prayer; read Doctor *Watts* on Chriſt dwells in heaven, but viſits on earth.

He has engroſs'd my warmeſt love,
No earthly charms my ſoul can move;
I have a manſion in his heart
Nor death, nor hell can make us part.

My ſoul aſcended in love and thankfulneſs; my eyes ſtream'd with a ſenſe of my unworthineſs, and the Lord was precious to my ſoul indeed! All my powers were overcome with his goodneſs and mercy; my ſoul thirſted for perfection in holineſs, and ſtrength to do the will of my God as I ought. O who wou'd not ſerve thee, thou king of ſaints? who wou'd not delight to bleſs thy name, thou Lord of heaven and glory of angels? thou art the ſtrength of my heart, the joy of my ſoul, my God, my glory. O how ſhall I magnify thy holy name, and ſhew forth thy praiſes. O my holy Lord God, I am unworthy to wait at thy feet, or mention thy tremendous name. O pardon my ſinfulneſs, and accept the ardent deſires that thou haſt breath'd nto my ſoul, and behold not the iniquities of hy ſervant, but pardon them and aſſiſt me to cleave to thee for ever, for thou only art the life of my joy, the centre of my ſoul. O what hall I ſay, my ſoul longs for thee, for thee, my God. O when ſhall I behold thee as thou art, and be filled with thy fulneſs for ever!

22*d*. At Mr. *J*— *S*— ſabbath morning; the Lord

Lord viſited my ſoul with the refreſhments of his grace, and fill'd it with thankfulneſs and joy; truly he is found of all that ſeek him in ſincerity, and delights to manifeſt his love to the ſoul that thirſts for his preſence.

27*th*. In the morning before day at home on my bed awoke, and the Spirit of the Lord was preſent with me. O bleſſed be God, who is become my God in covenant; ſurely he heard my prayer, and has given me the deſires of my ſoul. I begg'd of him wiſdom in the days of my youth, and in old age he hath ſatisfied me with the knowledge of his love, with a certain confidence of his favour. He hath cauſed his goodneſs to paſs before me, and filled all my ſoul with the joys of his ſalvation; he hath given me perfect peace, and joy in the Holy Ghoſt, his Son is become my redeemer, and by his blood of atonement hath he ranſomed my ſoul, and purchas'd for me pardon, peace, and glory, and convey'd and ſeal'd them by the Holy Ghoſt, and my felicity is ſecured by his veracity for ever. Tho' I change, he is my God and cannot change; bleſſed and for ever bleſſed be the rock of my ſtrength; my ſoul ſhall glory in his grace, and triumph in the conqueſt of my Redeemer for ever and ever. I will ſpeak of thy goodneſs, O Lord, and declare thy ſalvation to the children of men. I awoke my partner to tell her the goodneſs of the Lord, and to excite her to a conſtant perſeverance in *in* ſeeking his favour.

Auguſt 5th. Mr. *S*—— preach'd two ſermons in our meeting-houſe with much life and power, on *Rom.* v. 6. Bleſſed, for ever bleſſed be the God of our ſalvation, who ſends his ſervants to viſit and invite us to his love. My ſoul did magnify the Lord for his goodneſs and mercy, and a thankful ſenſe of his great love did overcome all my powers; and bleſſed be the God of my ſalvation for his ſabbath-morning-viſits, ſo frequently repeated, to prepare me for the duties of the day. My deareſt God in Chriſt Jeſus, be thou ever preſent with me but eſpecially on the days of thy conſecrated reſt.

7th. Awoke early, aroſe and went to ſecret prayer; the Spirit of the Lord came upon me, and fill'd me with joys of his favour. Truly God is good to *Iſrael*; bleſſed are they, O Lord, whom thou chooſeſt and cauſeſt to approach unto thee. This was the bleſſing and joy of all the patriarch's and prophets, the glory of thy apoſtles and martyrs; this is the felicity of ſaints and angels above; and this is my bleſſing, my glory, and the chief felicity of my ſoul, and this I receive thro' my Lord Jeſus Chriſt, thro' faith in his blood, and the merits of his righteouſneſs and mediation; and here only is the ſtrength of my hope, my joy, the baſis of my ſalvation. Awake my tongue, my glory, and ſing aloud of his righteouſneſs and truth, proclaim abroad the glory of his love, the power of his grace, and extol the greatneſs of his ſalvation.

PART II.

LIVING CHRISTIANITY

DELINEATED

IN THE

DIARY and LETTERS

OF

Mrs. MARY HUTSON,

OF

SOUTH-CAROLINA.

A teſtimonial to the excellent character of Mrs. MARY HUTSON by two miniſters of her acquaintance.

THE perſon that is the ſubject of the following ſheets, ſo deſervedly had the eſteem of the large ſphere of her acquaintance, as to make ſome little memoirs of her exemplary life and triumphant end very deſirable, which would have appeared ſooner, had there been opportunity, from the preſs. She was one of ſuch ſuperior excellency, and her memory is ſo dear to many, that the publication of the following ſheets needs no apology, nor her character any teſtimony to ſupport or reccommend it, wherever ſhe was known. But as 'tis likely this little piece may reach beyond the limits of her particular acquaintance, the ſubſcribers eſteem it an honour and pleaſure thus publickly to own the friendſhip which they enjoyed with this excellent woman, and thereby to witneſs that the following pages contain but a few ſmall features of the amiable original.

THE *comfortable end of any chriſtian's journey may prove an encouragement and ſpur to thoſe that are ſtill running the ſame race. As the life of our deceaſed friend was a life of holineſs, in which, during no inconſiderable, but, alaſs! too ſhort a ſpace of time, ſhe ſuſtain'd the character of a ſincere chriſtian, an affectionate wife, a tender mother, and condeſcending miſtreſs in a very uncommon degree, we hope our ſurviving friends will be animated in*

their chriſtian courſe by her ſhining example; and the more ſo, as they cannot but ſtill have in remembrance her uncommon qualification, and turn for religious converſation, and her genuine unaffected nonconformity to this world, ſince ſhe had taſted ſomething higher.

To *give her character is neither our deſign, nor within our abilities, unleſs we are allowed to apply,* Prov. xxxi. 29. Many daughters have done virtuouſly, but thou excelleſt them all.

J. J. ZUBLY, *late miniſter of the goſpel in* South-Carolina, *now in* Georgia.

Charles-Town, Jan. 31 1759.

J. EDMONDS, *miniſter of the Goſpel in* Charles-Town.

AN

EXTRACT

FROM THE

DIARY

OF

Mrs. MARY HUTSON.

JANUARY 2d. 1756, being Friday before our ſacramental ſabbath, I ſet the day apart for prayer, meditation, and ſelf-examination; and hope that I met with God of a truth. His favour is life, Oh! that he would ever dwell with me here, or take me to himſelf above! Come, oh! come, Lord Jeſus! come quickly. Earth is a tireſome place without thee; thou art my life, my peace, my joy, my all in all.

Jan. 4th. This being the Lord's-day, after partaking of the Lord's ſupper, at night, as I lay awake, I was enabled to lift up my heart to God; and think I could ſay with *David*, my heart was fixed, and I truſt I was truly in ſome meaſure in the ſpirit on this bleſſed night never to be forgotten: Oh! what ſweet communion with God had I for an hour I believe, and how freely could I

pour

pour out my complaints to him. Oh! amazing condeſcention, that the great and eternal God ſhould humble himſelf ſo as to dwell with ſuch poor creeping worms! nay more, he humbled himſelf for us to the duſt, and into the duſt. O may I never forget his dying, living love! Help me Lord, to watch and pray this day that I enter not into temptation!

21ſt. Laſt night I was enabled to pour out my ſoul ſweetly in prayer to my dear Redeemer and again I this morning was enabled to caſt my ſelf at his feet, with an humble and childlike confidence. I was enabled to wreſtle hard for freſh ſupplies of grace. How did I long and pant after holineſs, whilſt ſin appeared exceeding ſinful indeed to me. How were the deſires of my ſoul enlarged, whilſt my Lord filled me with peace and joy in believing; and I ſeemed to have ſome kind of fellowſhip with the bleſſed angels, and longed much to be with them; and my dear fellow ſervants that are gone before me. And again this night I had ſweet enlargement in ſecret prayer. Why me, Lord, why me? And what ſhall I render unto thee, for theſe amazing mercies!

Jan. 2d. 1757. I hope I have begun the new year with my God. Yeſterday heard a ſermon on the importance of time, from *Eph.* v. 16. Heard another to day on the ſame ſubject. It being the Lord's-day, may I be enabled to catch the precious moments as they fly, and improve them all for my God. May I get, and ſtrive to keep nearer to my God

God than ever, redeeming the time, becauſe the days are indeed evil both as to ſins and ſufferings. *Europe* all in a flame! *America* has bled, and is threatned with further deſolation. Methinks I ſee my Lord beckoning, as it were, to his dear children to come to the ſecret chambers 'till the indignation be over-paſt. Lord help me in! Bleſſed be thy name I have been much ſtrengthened and comforted in ſecret prayer of late.

7th. The return of our monthly day of prayer and humiliation, appointed and obſerved by ſeveral of our congregations, in which we have been call'd upon by our miniſters, to humble ourſelves before God, for our own, family, provincial, and national ſins. I pray God theſe monthly faſts may be bleſſed to many ſouls, my own in particular. May we humble ourſelves under his mighty hand, and who knows but he may repent, and return, and leave a bleſſing behind? I am confident of this, that he will be an hiding-place to all his dear people, that put their truſt in him.

3d. Being ſacrament-week, and reading Mr. *Allen*'s letters, on the worth of holineſs and rejoicing in Chriſt, I was carried out much in earneſt deſires after the enjoyment of Chriſt, and to have holineſs wrought in my heart. And tho' but a poor weak wretch, I was enabled to plead ſecretly and earneſtly with the holy one of *Iſrael*, that, as my ſanctification was agreeable to his will, for Chriſt's ſake he would ſtamp holineſs on my ſoul

ſoul. Oh! that I may abide in Chriſt, and that his bleſſed words may ever abide in me! May I meditate in them day and night, and may they be ſweeter to me than honey or the honey-comb, more precious than the choiceſt gold, and then I am ſure, whatever I aſk, agreeable to his will, it ſhall be done unto me. *John.* xv. 7.

4th. This being our day of prayer, and likewiſe the Friday before our ſacrament, I roſe a little earlier than ordinary, and ſo got more time in ſecret, and I truſt I did not ſeek the Lord in vain. O who is a God like unto our God? Abundant in goodneſs and mercy, paſſing by iniquity, tranſgreſſion and ſin, and forgiving his people, not only ſeventy times ſeven, but ten thouſand times ten thouſand. And ſhall I ſtill offend his holy majeſty? When, Lord! ſhall I ceaſe from ſinning againſt thee, and glorify thee perfectly? Haſten the time, O my God! Come Lord Jeſus! come quickly. The ſpirit and the bride ſay come, &c. and as I humbly hope, I not only hear, but thirſt, let me humbly intreat thee once more to come quickly. I am weary of living here, in this dry and baren land, where I do nothing but ſin againſt my God. O! give thy poor weak child new ſtrength, and freſh ſupplies of grace, that I may run with patience the race ſet before me! May I ſoon fulfil as an hireling my day, that I may be taken home to my father's houſe, where my Lord is long gone

before

before to prepare a place for me! When wilt thou come and take me to thy ſelf to behold thy glory?

20*th*. This being the Lord's-day, in the morning I heard an excellent expoſition of the 14, 15, 16, 17, and 18*th* verſes of the viii. chapter of *Romans*. My heart was glad at the very naming of the chapter. And how did it grow warm at the hearing of thoſe ſweet verſes read! and how did it kindle afreſh again and again, at the opening of them! in particular, at the thoughts of our being the ſons and daughters of God? I could not help crying to my ſelf, why me? Lord! why me? Such a wretch as I am, to be a daughter of God! I was alſo particularly affected with the privilege of the ſpirit's witneſſing with our ſpirits that we are the children of God, and hope that I received a freſh ſealing of the holy ſpirit, for it did indeed ſweetly witneſs with my ſpirit, that I was a child of God, and I was enabled to cry *Abba Father!* And when the preacher ſpoke upon the 17th verſe, *and if children then heirs*, &c. Oh! how was my heart at once melted down at the ſenſe of my own unworthineſs, and lifted up in admiring the amazing condeſcenſion of God to ſuch poor worms. Great is thought the honour of being heir to a temporal crown, but what is this in compariſon with being an heir of God! and, as if this was not enough, to be made joint-heirs with Chriſt! Why, my heart, art thou not quite loſt in wonder and ſurprize at ſuch condeſcention? But thus runs the royal charter—*if*

ſo

ſo be that we ſuffer with him that we may be alſo glorified together — together with whom? ſaints? ah! but this is not enough— with angels? even this is not enough for thoſe whom the king of kings delighteth to honour; but they muſt needs be glorified together with Chriſt. But, ſtay, there is another cordial, that my Lord, I truſt, has refreſhed and ſtrengthened me with this bleſſed day, viz. the 18th verſe, *for I reckon that the ſufferings of this preſent time are not worthy to be compared with that glory that ſhall be revealed in us* — not *to* us, but *in* us— O ſweet words! the ſaints ſhall enter into glory, and glory into them. Then ſhall they be ever with the Lord, and he will give them that glory that the father gave him. Then they ſhall be admitted to the beatific viſion. Then they ſhall ſee the king in his beauty; in all the glory which his father hath given him, for this is the will of Chriſt, and this is the will of God, that ſhall be done in and upon all his children at the great day. And have I, is it poſſible that I ſhould have this hope in me? Grant, Lord, for Chriſt's ſake, that I may be enabled to purify my ſelf as thou art pure! Help me to watch and pray that I may not enter into temptation! O! that I may be enabled from hence forward to walk humbly with my God!

22*d*. I awoke this morning, between two and three o'clock, in a ſweet frame. I ſung ſeveral ſweet hymns 'till my heart was in heaven. I was enabled to pour out my ſoul in prayer to the Lord

in holy deſires, and longing to be diſſolved and to be with Chriſt. How freely could I have left this earthly tabernacle, and all my creature-comforts that moment, to have joined the general aſſembly, and church of the firſt-born, the innumerable company of angels, and ſpirits of juſt men made perfect. My ſoul being ſprinkled with the blood of the new covenant, how did I long to be with Jeſus the mediator of it; to behold the king in his beauty; to ſee my Lord face to face, and to be ever with him. But I muſt come back and ſtay my father's time. I ſuppoſe I have more work before me both of duty and ſuffering. And O my Lord, if thou wilt not yet take me out of the world, I pray thee keep me from the evil of it, and be my guide thro' the wilderneſs. This God is my God for ever, and ever, *Pſalm* xlviii. 14. and I truſt he will be my guide even unto death. Help me to watch and pray this day, that I may not enter into temptation!

March 6th. Being Lord's day, heard an excellent ſermon on the words, *If any man ſerve me let him follow me*, &c. *John* xii. 26. Bleſſed be God, my heart was in ſome meaſure fix'd; and upon comparing my own experience with the duty of ſervants, and how they ought to follow Chriſt, was enabled to conclude, that I was indeed his ſervant, and was endeavouring to follow him in the way, tho' I fall ſhort in many things, and am but an unworthy ſervant, for which I deſire to be humbled. And yet, unworthy as I am, my good

maſter paſſed by all my innumerable tranſgreſſions and ſhort comings, and enabled me, with a lively faith, to lay hold on the promiſes, and take great comfort to myſelf; eſpecially by the repetition of thoſe words in a powerful manner, *Who is on the Lord's ſide? who?* I could ſcarcely forbear crying out, I am: and could not help often repeating to myſelf thoſe Words, why me, Lord? why me? Why was I ſweetly compelled to come in while ſo many thouſands are ſuffered to follow their own perverſe will, and to continue in the road to ruin? Lord Jeſus! I pray thee to cloath me with humility, and make me thankful. May I be more diligent and fruitful in every good word and work, than I have been in times paſt!

27*th*. This morning, when I awoke, I was in ſuch adead and ſtupid frame, that it reminded me of Mr. *Flavel*'s wings, which would have mounted upwards, but were depreſſed with leaden weights. In ſecret prayer I was but in an indifferent frame, as alſo in family prayer. But when I ſat down in the houſe of God, a ſenſe of his awful preſence there ſtruck me with fear and reverence; I found myſelf compos'd by degrees and my heart fixed, tho', to my ſhame, I confeſs it, I had too many wandering thoughts in praying and ſinging. Nevertheleſs my merciful high-prieſt paſſed by all, and gave me a feaſt of fat things. No ſooner was the text named, *Iſaiah* iii. 10. but I began to reliſh the word, and fed on it ſweetly throughout the ſermon, which was ſound, ſcriptural, and de-

livered

livered with life and power. How ſweetly did the miniſter dwell on thoſe words, *It ſhall be well with the righteous.* He dwelt alſo ſweetly on the great and precious promiſes of the goſpel, and methought I could lay hold on them all. Why me, Lord? why have I this glorious hope in me?

April 1ſt. This being both our day of prayer, and the Friday before our ſacrament, I intend, God willing, to keep it as a day of humiliation. But O! the goodneſs of my God! notwithſtanding all my deadneſs and diſtractions the beginning of the week, he has viſited me already this morning and turned my faſting into a feaſt. As I was looking into *Joel* for ſuitable helps for a faſt-day, I caſt my eyes on the laſt chapter of *Hoſea*, from the 4th verſe throughout the chapter. How precious did theſe promiſes and all the promiſes of the bible appear to me! I ſeemed enabled to lay hold on them all. I opened the bible and laid it to my heart, with thoſe words, (which I have often uſed at ſchool without thought) *My book and heart ſhall never part.* I then fell on my knees, vowed myſelf the Lord's, and dedicated myſelf afreſh to him, to be his in that everlaſting covenant ordered in all things and ſure. How ſweet did that word appear to me? *I have loved thee with an everlaſting love.* And again, *The eternal God is thy refuge, and underneath are the everlaſting arms.* How was my heart melted down with a ſenſe of God's amazing goodneſs to ſuch a poor ungrateful wretch as I am; that I ſhould have faith to cry

out, My Lord and my God! and lay hold of all thoſe exceeding great and precious promiſes. O Lord! I pray thee, for Chriſt's ſake, be with me in all the duties of the day. May the ſun-ſhine of thy all-powerful grace melt my frozen heart this morning into penitential tears of ſorrow, that I ſhould ever forget, or ſin againſt ſuch a God. I pray thee to be with thy two ſervants that are to ſpeak to us to day.

3*d*. This morning, (it being our ſacramental-ſabbath) I was thinking of the duties of the day, and had that text brought to me, *a garden incloſed is my ſiſter my ſpouſe; a ſpring ſhut up; a fountain ſealed.* I was much ſtrengthened and comforted in ſecret prayer, and, I fear, was a little liſted up with it. Afterwards I had that text impreſs'd upon my mind, *be ye cloathed with humility.* I went to public worſhip and heard a ſweet ſermon on *Cant.* ii. 3. I ſat down under his ſhadow with great delight, &c. O how did my Lord make me to reſt under his ſhadow, and how ſweet indeed was his food to my taſte! Likewiſe at the table I was very comfortably refreſhed, and I truſt I can ſay, *he brought me into his banquetting-houſe, and his banner over me was love.* O what a maſter do I ſerve! Nail me, my deareſt Lord, to the door-poſt of thy houſe, and bind me to the horns of the altar, for thy ſervice is perfect freedom, 'tis ſweet liberty.

10*th*. I awoke with thoſe words, *Duſt thou art, and to duſt thou ſhalt return*, which gave me

no concern, but, bleſſed be God, much comfort. Two or three mornings ago, I awoke with thoſe words in my mind, *ſet thy houſe in order*, &c. Iſaiah xxxviii. 1. and though I am yet alive and well, perhaps I may not have long to live. But thanks, everlaſting thanks to my God, I truſt the ſting of death is taken out by Chriſt, my Redeemer (by whom, and thro' whom I have acceſs to the Father) and that thro' him, I ſhall have victory over the king of terrors. O how ſhall I praiſe my God enough for his diſtinguiſhing goodneſs to me! This morning I have had ſweet communion with him in reading the word, ſecret prayer, and reading Mrs. *Rowe*'s heart exerciſes and meditation. Since the morning my will has been croſs'd, which has ſhewn me a good deal of the corruption of my heart; and I now think the ſcripture that was brought to me this morning, was to teach me humility; for ſhall duſt be proud! Lord, cloath me with humility!

19*th*. In ſecret prayer, I truſt, I had communion with God. I had ſuch a deep ſenſe of indwelling ſin, and of the burden of my own corruptions, and of the perfect liberty of thoſe in glory, that my heart ſeemed to break with the longing it had to be diſſolved, that I might be with Chriſt; and I hope I may ſay, through the riches of free grace, that my fellowſhip was with the Father, and with his ſon Jeſus Chriſt. In ſuch a frame, the world ſeems to me to be an enemy's country, and my own body an infected nauſeous *priſon*.

24*th.* After a comfortable time in prayer, ſhe writes thus, 'O that I may be in the Spirit all this bleſſed day! but O my treacherous heart! I am afraid to go out of my chamber, I am afraid of my children, my ſervants; every object my eye ſees; every noiſe I hear; leſt they ſhould draw me from my God. But thou, O King of kings! thou can'ſt eaſily command the peace. Bid every tumultuous thought be gone; every earthly care ceaſe. Draw my affections after Thee! Bid my whole heart be fixed, and it ſhall all be done as thou wouldſt have it.'

26*th.* In meditation and ſecret prayer this morning I had, I truſt, ſweet communion with God. I had ſuch earneſt longings to be diſſolved and to be with Chriſt, and the glorious company above, and ſuch deſires after perfect holineſs, and conformity to Chriſt, that I hope I ſhan't be kept long from my father's houſe.

May 29*th.* Awoke this morning in a very ſtupid frame. My Lord aroſe from the dead; O that I could now ariſe from ſin! I have lately been guilty of a ſin of omiſſion, which grieves me, and, I hope, humbles me in the duſt. O when ſhall I ceaſe from ſinning! Never, whilſt in this tabernacle of clay; never whilſt impriſoned in this infected body of death. Lord, when wilt thou ſend thy angel to open the priſon-doors and ſet my ſoul at liberty? Come, Lord Jeſus, O come quickly! for I am here in an enemies country, *in a ſtate* of baniſhment, far from my father's

houſe,

houſe. But if I muſt ſtay longer here, Lord Jeſus keep me from the evil of this world! May I be as a ſtranger and pilgrim, leaning on my beloved, as I go thro' the wilderneſs of this world! and grant me, Lord, now and then a taſte of the good wine to refreſh my weary ſoul, leſt I faint by the way. And Oh! that thou wouldſt be with thy ſervant who is to ſpeak this morning! may the word come with power to the conviction of ſinners, and comforting and building up thy people in their moſt holy faith. Heard a very good ſermon this morning, on *the ſealing of the ſpirit*; but, not being well, could not give that attention which I ought; but yet (bleſſed be my God for free grace) was enabled to conclude, that I had been ſealed to the day of redemption (which was the text) and if the Lord permits us to go up to his houſe this afternoon, O! that he may be with his miniſtring ſervant who is to ſpeak to us. Pardon thy poor weak child, O Lord! I beſeech thee; pardon what thy holy eyes have ſeen amiſs in me this day; for alas! I am but dead and ſtupid, and do not attend on the duties of the day with that alacrity and chearfulneſs that I ought. When ſhall I keep holy the ſabbath-day!

June 10*th*. This being a day appointed by the government for a ſolemn and public faſt, I cannot but cry to God, that he would humble us under his mighty hand. The ſword of war is drawn and hangs over our guilty heads; both in *England* and *America*. Thy judgments, O Lord! are abroad, but we have not, as yet, learned righteouſ-

neſs

neſs. In general, we ſeem ſtupid and hardened. May we this day, like the *Ninevites*, not only faſt from food, but cry mightily to the Lord, that he wou'd avert the judgments that we deſerve (for ſhould we even be given up to our enemies we muſt ſay, Thou O Lord, art juſt, and all that thou haſt brought upon us) and may we turn every one of us from our evil ways! For thus ſaith the Lord, *Turn ye, even unto me, with faſting and with weeping; and with mourning. And rent your hearts, and not your garments, and turn unto the Lord your God*, and if what follows don't melt our rocky hearts, ſurely they are harder than the nether milſtone; *For he is gracious and merciful*, &c. O that my heart may this day be broken for ſin, and may Chriſt the great phyſician bind it up! Laſt night I heard a good ſermon on the duty and nature of faſting. I am now going to public worſhip. Lord be with thy miniſtering ſervant, and us the hearers! May my heart be fixed, O God!——I am juſt returned from hearing a good ſermon on *Pſalm* lxv. 2. *O thou that hearеſt prayer!* Bleſſed be God, I was pretty attentive; but did not feel that brokenneſs of heart for my own ſins, and the ſins of the land, which I could have wiſh'd for, and which was ſuitable to the day and times. Oh! that I had but ſuch a heart-affecting ſenſe of my own ſins, and the ſins of the nation, as *Daniel* had when he humbled himſelf before his God with prayer, ſupplication and faſting. Well! *Daniel's* God is my God, and he can give me ſuch a ſpirit. O Lord, I pray thee

thee, for Chriſt's ſake, pardon my ſtupidity, and pour out upon me, thy poor child, a ſpirit of prayer and ſupplication; and likewiſe on the inhabitants of this province of every rank and degree!

26th. Sabbath-morning. Had a comfortable time in meditation; I now hope to go up to the houſe of God. O that Chriſt may be in the midſt of us: that he would walk amidſt his golden candleſticks this day! He holds the ſtars in his hands. May this ſun of righteouſneſs ſhine upon them this day; and may they reflect abundance of life and heat on the hearts of us the hearers! O that we may be in the ſpirit on the Lord's day! Be ſhut my eyes, be deaf my ears, to every thing but my maſter's voice; and be ſealed my lips, to every thing but the praiſes of my God: But to him may I be all eye, to ſee his glory; all ear to hear what God the Lord will ſay to this poor duſt this day; and all tongue to praiſe him for his mercies! O my God! I pray thee to keep my heart for me this day, for I am ſo helpleſs, and mine enemies ſo ſtrong, that I cannot keep it myſelf. Help, Lord, for I begin to flag already! —— I am juſt returned from the houſe of God. I heard an excellent ſermon on thoſe words, *Bleſſed are all they that put their truſt in him. Pſal.* ii. 12. Bleſſed be my God, I felt it, and was fed this day with the bread of life. O! the bleſſedneſs of thoſe that have an intereſt in Chriſt! how clearly was it made out this day! But alas! what am I? Being now returned from public worſhip, this afternoon I am as ſtupid and dead as if I had no grace at all. O this unſtable

heart!

heart! when will it ceaſe from wandering? I fear never in this world, which makes me long to be at home in my father's houſe, to go no more out, but be ever with the Lord. There the weary are at reſt, and our wicked hearts ceaſe from troubling us. Come, Lord Jeſus! come quickly! 'Tis true I am not fit to die; but thou art made unto me wiſdom, righteouſneſs, and ſanctification, and canſt compleat the work of holineſs in me in a moment.

31*ſt*. Aroſe this morning very ſtupid; lay awake ſome time before I recollected it was the ſabbath! and afterwards my heart was not ſuitably affected, and I was but poorly in prayer: but ſince, in reading Mrs. *Rowe*'s exerciſes of the heart (bleſſed be God) I have got a little life, and have been led out with longing deſires to be diſſolved, that I might be with Chriſt. As in the morning I ſeem'd like a ſnail creeping with my houſe on my back, ſo it made me long the more to get rid of this cumberſome fleſh. O, methought I, when ſhall theſe chains of ſin be knocked off! when will the priſon-doors of this fleſh be opened, that my ſoul may eſcape like a bird out of its ſnare, and fly away, and be at reſt! I am now going to cleanſe the body, that I may appear decently in the houſe of God: O that Jeſus would cleanſe my ſoul; and grant, Lord, that my heart may be fixed this day. May I be in the ſpirit on the Lord's day, and O Jeſus! be with *thy* ſervant that is to ſpeak to us this morning! *Heard* a very good ſermon on the life of faith. *Gal. ii.* 20. Bleſſed be the Lord I felt it, and was

much better than I expected. Help me Lord to live a life of faith! Heard a good ſermon this afternoon on thoſe words in the *Pſalms*, *I will ſatisfy her poor with bread.* Tho', to my ſhame, I confeſs I ſeemed to have loſt my appetite to the bread of life, and did not reliſh it as I have ſometimes done, yet Lord I pray thee grant it may nouriſh my ſoul to eternal life!

September 10*th.* Another ſabbath gone, and I am afraid loſt to me! O how little have I improved it! but cold and indifferent in ſecret prayer in the morning, a little better in family prayer, but worſt of all when [illegible] it ſhould be the beſt, I mean in the houſe of God. I was dead in time of prayer, and troubled with diſtracting thoughts all the day. Heard two good ſermons on *Iſai.* lv. 5. But oh! what am I the better for them? Lord pardon, for Chriſt's ſake, the ſtupidity of this day. But, bleſſed be my God, that I have been enabled this evening to pour out my complaints before him: for when he frowns I cannot ſmile; and when he ſeems diſpleaſed, nothing can give me joy. All my creature-comforts (and thanks to his name I have many) are as nothing to me, when my Lord hides his face. Well bleſſed be my my God that it is ſo. O may I never find happineſs any where but in Chriſt!

18*th.* Heard an excellent ſermon to-day on the chriſtian armour. I pray thee, thou captain of ſalvation, gird it cloſe on me, and ſtand by me in the day of battle, for I am a poor weak coward; eſpecially, I pray thee, help me to wield the *ſhield of faith* aright; and O go with me to

th

thine houſe this afternoon, and be with thy ſervant who is to ſpeak to us!

October 2d. Surely this was an high day with us; honourable on a double account, being the Lord's day, and the Lord's paſſover (the goſpel paſſover I mean) being celebrated. Being ſomething hurried the week paſt I was but in an indifferent frame, but was more compoſed than I expected under a good ſermon preached from *Epheſians* iii. 19. I think I fed on the word, and found it ſweet to my taſte. I was compoſed, and my thoughts fixed at the table; and God dealt far better with me than I deſerved, tho' I had not ſuch a ſenſe of my own unworthineſs, nor of the love of Chriſt, as I long'd for, and have ſometimes had. In the afternoon I heard a good ſermon from *John* xiv. 21. But O to my grief and ſhame I confeſs I was in an indifferent frame; yet Lord I pray thee, for Chriſt's ſake, grant the word I have heard this day may ſink deep into my heart, ſo that I may bring forth better fruit for the future, than I have done yet.

16*th.* Aroſe this morning not well in body or ſoul, but I was drawn out much in ſecret prayer, in longing deſires after compleat victory over all my ſpiritual enemies; and had hopes full of immortality. Methought I longed to ſee the king in his beauty. I heard an excellent ſermon this morning on thoſe words, *what man is he that liveth and ſhall not ſee death? Pſalm* lxxxix. 48. Bleſſed be God, I felt it, and rejoiced in it, that the ſting of death is taken out by Chriſt, for I truſt he will be to me only as a rough meſſenger to carry me home to my father's houſe.

LET.

LETTERS

OF

Mrs. MARY HUTSON.

LETTER I.

Dear Madam,

I Never heard of your late illneſs 'till I was informed you was dying; which I was much concerned and ſhocked at, eſteeming you one of the beſt friends I had in the world: but how did my heart overflow with joy and gratitude, when I receiv'd your kind letter (and the book from Mrs. *T*——) by which I not only had the pleaſure to find you were on the recovery, but that your friendſhip for me was carried to the greateſt height. I have ſince ſeen Mrs. *T*——, who informs me, that when ſhe came to the houſe, you ſeemed in all appearance dying, and was perfectly reſigned; but particularly concerned about her and myſelf. Oh! dear madam, what have I done to merit ſo affectionate a concern from you? Nothing; but I have ſome ſmall hopes that it is the Lord's doing, who, through his infinite mercy, perhaps may make you an inſtrument of reforming me. But, be the event as it will, doubtleſs your good inten-

tions will meet with their proper reward. As for me, without divine aſſiſtance in a very extraordinary manner, I deſpair of coming up to any degree of holineſs; wherefore I beg, that as you have begun, you will continue your goodneſs in praying for me, and admoniſhing me; and that you will encourage me by letting me know, from time to time, the progreſs you make, and the joy you find in the holy life you have begun. You deſire my opinion of the book you ſent me: I confeſs when I firſt peruſed it, and juſt after it ſome of Mr. *W*———'s letters, I thought them too ſtrict, but upon ſearching the ſcriptures I found them the very ſame. Oh! my friend! how have I been deceived? The ſcriptures ſeem as new to me, as if I had never looked into them before. How different were my notions of chriſtianity from the truth! That chriſtian humility ſo much recommended by our Saviour, I was, and am ſtill (though with remorſe I confeſs it) an utter ſtranger to. This I find the hardeſt part of chriſtianity. 'Tis pride, that great and dangerous ſin, that ſticks cloſeſt to me. I cannot yet think of appearing mean and contemptible in the eyes of the world, &c.

LETTER II.

March 31, 1744.

Very dear Madam,

I Was unwilling to loſe ſo good an opportunity of writing you a few lines, ſince 'tis the only way we have of converſing wiſh each other

at a diſtance. But oh! it gives me much concern to think that ſhortly our diſtance will be greater ſtill; and, poſſibly, then we ſhall never meet again in this world. But yet, my dear friend, let this be our comfort, that though abſent in body, I hope we ſhall be often preſent with each other in ſpirit; and oh! let us always be earneſt for one another at the throne of grace! Surely I muſt forget myſelf, when I forget to pray for one that has been ſo dear and faithful a friend to me. Indeed, when I reflect on the many ſweet hours we have had together, my heart is ready to burſt within me, to think there is probably now an end to them all. But, God's will muſt be done; and ſince 'tis his bleſſed will that we muſt part here, let us pray earneſtly that we may not part for ever. O! that God would guide and keep us in the ways of everlaſting truth! May we be enabled to keep ſuch a watch over all our thoughts, words, and actions, that his holy ſpirit may delight to dwell in us; and may we be enabled, at the ſame time, to come entirely out of ourſelves, and truſt only to Chriſt for our ſalvation! Indeed, my friend, your ſoul is exceeding dear to me; and I truſt 'tis precious in God's account. O! then ſhall I entreat you to be careful of it! Conſider how many temptations attend the grandeurs of this life. And oh! for Chriſt's ſake, if you have any regard for your own happineſs here, as well as to all eternity (as I am ſure you have) do not throw yourſelf into greater temptations than your ſtation

neceſſarily obliges you to; further than that you can expect no protection from heaven. Such my friend is my love to you, that I had rather never ſee you, if I have hopes of your dear ſoul's proſperity, than have you near me, and have that in danger. Perhaps I have been too free; but I beſeech you take it, as I think I intended it, in the pureſt friendſhip, and out of the moſt tender regard. I am, dear madam, wiſhing you with the reſt of your family both ſpiritual and temporal happineſs,

Your affectionate friend and Servant, &c.

LETTER III.

Very dear Madan,

IT was with an unexpected pleaſure that I received your kind letter by Mrs. *B*—— tho' I was concerned to find that your old diſorder has not left you. But is not this the language of that, and every other affliction, that our reſt is not here? And yet, after all, we are apt to be too fond of the world; how much worſe ſhould we be, if all things went as heart could wiſh? Indeed I doubt not but hereafter we ſhall ſee (that is if we get to heaven) that our afflictions, when ſanctified, were our greateſt mercies. Juſt as I was reading your important reflections on ſudden death, news was brought me of a melancholly inſtance of it in the death of a great man, which affected me much, and led me into many ſerious thoughts. O! how doth the grand leveller (in the language of Mr. *Hervey)* pour contempt

tempt on all human grandeur! How does he delight, as it were, to bring down the haughtineſs of man, and lay his honours in the duſt! Alas! what is man at his beſt eſtate, in his higheſt honour, but vanity. *Vanity of vanities, all is vanity*, ſaith the preacher, and don't we daily ſee the truth of this? And if, as you obſerve, 'tis terrible to be hurried into eternity without time to trim our lamps, how much more ſo muſt it be to have no oil in them? For we find, that the fooliſh virgins, as well as the wiſe, aroſe and trimmed their lamps, but they went out becauſe they had no oil in them. Awful conſideration! ſurely then we cannot be too jealous over our own hearts; we cannot ſearch them too much; for I find, by experience, mine is deceitful and deſperately wicked; and then the conſequence of being deceived is ſo awful, that the very poſſibility of it is ſhocking! And yet how thoughtleſs are moſt with regard to eternity, though wiſe perhaps for this world! When a malefactor has been guilty of ſome capital crime, for which he is to appear before the judge to be tried for his life, how thoughtful is he generally on ſuch important occaſion? Does he not, if it is in his power, ſee the beſt lawyers? does he not ſtrive to get the ableſt advocates to plead for him, and with good reaſon, for his life is at ſtake? nay, doth not every one act thus, if 'tis but to ſave a tract of land, or any ſmall part of his eſtate? But, O amazing! the precious and immortal ſoul, that is obnoxious to the divine juſtice, and

muſt ſhortly appear before the grand tribunal to be tried for life or death eternal, is by too, too many entirely neglected; without ſo much as one thought of ſecuring an intereſt in him, who is the only advocate with the father! O! 'tis good to have a friend in the court of heaven. Who would be without an intereſt in Chriſt for ten thouſand worlds? Miſtake me not, I deſign not theſe reflections for my dear Mrs. ——— no, I hope better things of her, but my thoughts running much this way, I have taken the liberty to communicate them to you, knowing that you have much patience, otherwiſe I am ſure you would be tired with this long epiſtle, ſo conclude with my beſt reſpects to —— and the family,

Dear Madam,

Yours, &c. —

LETTER IV.

1752.

AND has my dear Mrs. —— been again in diſtreſs? In ſuch extreme danger? Did the awful waves, commiſſioned by an almighty power, threaten to overwhelm her, and her dear little helpleſs babes with immediate death? O! what anguiſh muſt her dear ſoul have been in? my heart almoſt bleeds, even now, but to think of it! Did ſhe not cry to the Lord in her diſtreſs? She did, and, oh amazing mercy! that God, who is always more ready to hear than we are to aſk, *kindly* flew to her relief, and ſaved her out of all

her

her diſtreſſes. And did not this, my dear friend, melt your ſoul into praiſes and thankſgivings, that the Lord ſhould deliver you and yours, whilſt many others were ſwallowed up in the waves of deſtruction? Methinks I hear you break forth in ſome ſuch ſoliloquy as this: 'Shall I ſin any more 'againſt my God, that has done ſo much for me? 'ſhall I ſlight all the warnings I have had from 'time to time! eſpecially this laſt, in which judg-'ment has been mixed with ſo much mercy and 'love? Oh! no! I will now in the ſtrength of 'Chriſt, give up myſelf intirely to be the Lord's; too 'much of my precious time has been ſpent in va-'nity, the remainder of it I will devote to the 'Lord.' You cannot imagine, my dear friend how much it affected me only to hear of the diſtreſs and danger you had been in. I did not know before how much I loved you. From this principle I am very jealous, and concerned, leſt you ſhould forget theſe things, therefore I beſeech you, as on my bended knees, to give up your whole ſoul and ſpirit entirely to the Lord. Indeed he is a jealous God, and will not be put off with part of our hearts, and part of our ſervices; no, he will have our whole hearts, or none at all. It is ſaid in the holy ſcriptures, that, when the Lord's judgments are in the earth, the inhabitants will learn righteouſneſs. Surely, they have been evidently amongſt us, and ſhould we ſlight them, I tremble to think of the conſequence, leſt we ſhould be ſuddenly deſtroyed, and that without remedy.—&c.

LET-

LETTER V.

Dear Sir,

I Heartily ſympathiſe with you in your late great affliction. Has the Lord once more touched you in your tender part? Has he taken away from you the faithful companion and ſupport of your old age, and are you now left alone? Well, dear ſir, is there not a voice in God's providence, as well as in his word; and is not this the language of your affliction? *O truſt not in riches, truſt not in friends, truſt not in any thing beneath the eternal God, for if you do, they will prove a broken reed, and fail you when you ſtand moſt in need.* Has God ſtopped the ſtreams? O then, dear ſir, let me intreat you to fly to the fountain; look to Jeſus; ſpend the remainder of your days in ſtriving to ſecure an intereſt in Chriſt; make him your friend, and he will be better to you, I am ſure, than all the friends you ever had; I ſpeak by experience. Bleſſed be God, I have all the temporal mercies I can deſire; yet, what are theſe to my Chriſt? Was it in my power, I would recommend him to the whole world. O! he is a phyſician of great value, there is none like him, for he not only makes up temporal loſſes to his people, but ſaves them from eternal miſery, for his blood cleanſes from all ſin; and not only ſo, but he will at laſt crown them with a far more exceeding, and eternal weight of *glory.* And is not this encouragement enough *for us* to ſet out in earneſt for another world?

What

What pains do many take to heap up a little yellow duſt, that will be ſure to fail them at laſt? but treaſures in heaven will never fail. No, when every thing elſe fails, they will remain; when the night of death comes on us, then the ſun of righteouſneſs will ariſe with healing in his wings. Methinks nature, providence, and revelation now all call upon us for retirement and ſerious conſideration. Surely in this dying country, and theſe dying times, we ought often to be conſidering our latter end, that we may learn how frail we are. And what reaſon we have to live in an habitual preparation for eternity, leſt we ſhould be ſurprized with the ſummons of death. Let us then be followers of our friends, who, through faith and patience, are now inheriting the promiſes, that at laſt we may all meet with joy, never to part any more. I hope you will excuſe my writing thus freely, for I aſſure you it is out of the great regard I bear you; and believe me to be,

Dear ſir,

Your ſincere friend, and

humble ſervant, &c.

LETTER VI.

Left behind her, containing pious Advice to her Children.

My Dearest Children,

WHILST you are reading these lines your poor mamma's hands that wrote them, her tongue that has intreated you to come to Christ, and prayed over you, and her eyes that have often wept over you, and her heart that has been poured out to God with strong cries for your perishing souls, I say these will be mouldering in the cold grave, that house appointed for all living. And what shall all my endeavours be lost? And all the instructions you have had from your tender pious father? All the good example he has set before you; all the excellent sermons you have heard from him, and other faithful ministers; shall all, I say, be lost? Or, which is worse, rise up in the judgment against you? God forbid!

O my children! how could I weep over you, were it possible, with tears of blood.— I pray you, I entreat you, by the mercies of God, by the agony and bloody sweat of Christ, by his cross and passion, by his precious death and burial, by his resurrection, and glorious ascension, and by the coming of the Holy Ghost, I charge you, be ye reconciled to God. How do I travail again in birth with you, 'till Christ be formed in you! As an evidence of my tender concern for you, I leave this behind me; that by it when dead,

I may yet ſpeak to you. Conſider me therefore as now ſpeaking to you from the grave. You will ſee your poor mother's face no more, 'till the time of the reſtitution of all things, when Chriſt ſhall deſcend from heaven with a ſhout, with the voice of the arch-angel and the trump of God, with all the holy angels and ſpirits of juſt men made perfect, to be glorified in all his ſaints, and to take vengeance on his enemies; and then my poor children, you muſt all ſtand in the judgment, on the right or on the left hand of Chriſt. And oh! how will you look your parents, and which is infinitely more, how will you look Chriſt in the face, if you ſhould be found at his left hand, after all he has done for you here; after all the warnings, intreaties, and advantages you have enjoyed above thouſands? O! my children, how wou'd you bear to have that ſweet ſaviour, that has been ſo long intreating you to be reconciled to himſelf, that is now ſo ready to ſhew mercy, become your enemy? to hear thoſe ſweet lips, that are full of grace and truth, pronounce thoſe dreadful words (oh! how ſhall I think of them without trembling myſelf) *Depart* ——— Whither? why into everlaſting burnings; for theſe mine enemies, who have had ſo much light, and ſo many advantages, have no cloak for their ſin, but muſt be caſt into outer darkneſs, the deepeſt place in hell. They would not have me to reign over them, they muſt now have Satan to reign over them in eternal torments. And that Chriſt whoſe

whoſe eyes will dart love and ſweetneſs into his peo- will dart ten thouſand lightnings into his enemies hearts. How will they then with hideous ſhrieks fly from his preſence, and call upon the rocks and mountains to hide them from the wrath of the lamb, when the great day of his wrath is come!

And now, my dear children! are you able to bear all this wrath that will come upon the wicked to the utmoſt? Can you bear to dwell with everlaſting burnings? If not, oh! fly to Chriſt, whilſt he may be found; call upon him whilſt he is near; betake yourſelves to him whilſt his arms of mercy are ſtretched out to receive you. Throw down your arms of rebellion; caſt yourſelves at his feet; cry for mercy day and night; take no denial; plead for pardon; plead for an intereſt in Chriſt; plead for your poor, naked, miſerable ſouls, that they may be waſhed in his precious blood, which cleanſes from all ſin. Whether you know it or not, my children, you are by nature wretched, and miſerable, and poor, and blind, and naked. Pray to God to make you ſenſible of your miſery. Pray to him to anoint your eyes with eye-ſalve, that you may ſee excellent things in Chriſt, and in the goſpel. Pray for gold tried in the fire, even all the graces of the ſpirit, that you may be all glorious within, rich in faith, rich in good works, and pray hard for the white raiment, the righteouſneſs of Chriſt to cover your naked ſouls. I once more intreat you, my dear children, follow hard after

after theſe things. Pray that God may be your father and protector; Jeſus Chriſt your redeemer, for he is mighty; and the Holy Ghoſt your ſanctifier and comforter; and then, who ſhall, who can, who will dare to harm you? Then you will not miſs me, nor your father, if God ſhall take him before you, for Chriſt ſhall be all in all to you. Then ſhall your parents, and, which is infinitely better, Chriſt himſelf will receive you with joy at the great day; nay, as ſoon as you die, you ſhall be with Chriſt.

And now let me give you a few more important admonitions, and inſtructions. I charge you, as you name the name of Chriſt, to depart from all iniquity. Fly from the very appearance of ſin. Shun evil company, leſt you ſhould be found partakers of their ſins, and infected with their ways. Aſſociate yourſelves with the excellent ones of the earth, real Chriſtians. Strive, if poſſible, to ſit under a ſound faithful miniſter. Search the ſcriptures; read a chapter or two every day; prize them above the choiceſt gold, ſo ſhall they become ſweeter to you than honey, or the honey-comb; bleſſed be God I find them ſo. Read none but good books: be ſure to pray in ſecret morning and evening. If you have it in your power, chooſe that buſineſs or calling which will be moſt for the glory of God, the good of your ſouls, and the benefit of others, which are all connected together. In a few words, *do juſtice*; *love mercy*; *and walk humbly with God.* And again, I would intreat you

to ſtrive againſt pride. Don't deſpiſe the poor, for of ſuch is the kingdom of heaven. Pray hard for humility, and pray for that faith which purifies the ſoul, and works by love. Pray that you may love God with all your heart, mind, and ſtrength. Love your brothers and ſiſters. Love all your chriſtian brethren, and love your enemies. Feed the hungry, cloath the naked, viſit the ſick; and whatever elſe is neceſſary, aſk of God, and he will teach you, ſo ſhall you have grace here and peace, ſuch peace as the world can never give, nor take away, even that peace of God, which paſſes all underſtanding, and hereafter you ſhall have an eternal weight of glory, which God grant for Chriſt's ſake.

Adieu, my dear children; till we meet, I hope, in glory.

M—— H——.

A Meditation by Mrs. HUTSON *on the Soul's Entrance into Glory.*

O BLEST eſcape! O happy change! my dying pangs, my cruel ſins, the fleeting world, and tempting devil, where are they? all gone! I now bid them an eternal farewell. My earthly tabernacle too dropped off! Happy deliverance! but where am I? Amazement all! I am all life, all joy! Ye ſhining ones! ye faithful guides! O fly with winged ſpeed, and bear me to my Lord, my Saviour and my God! What appears yonder?

They

They are the everlaſting doors! How they fly open, on golden hinges turned! not to admit the king of glory, but a worthleſs nothing.

Aſtoniſhment all! here is glory within glory! and O! what light is that outſhining the ſun in its meridian height? Oh! it is the ſun of righteouſneſs! it is my Chriſt! I now behold the king in his beauty, in whom dwelleth all the fulneſs of the godhead bodily. I ſought him oft below in tears, but find him here. And, oh! tranſporting thought! ſhall ever behold his lovely face without a veil. Gaze, my happy ſoul! 'till thou art fully changed into his lovely likeneſs. I kindle afreſh, and glow with ſacred love! Sweet, ſweet flame! Oh! he ſmiles, my much injured Lord forgives, ſmiles on, and moſt kindly receives his ungrateful creature. Tell me, ye angels! for you know, how ſhall I addreſs my Lord? Alas! I am loſt in wonder and amazement, and muſt, in awful ſilence, fall at thoſe bleſſed feet, that were once torn with rugged iron. Well done, doſt thou ſay my Lord? Alas! my nature, life, and all were ſin. I only was defilement, what was right was thine. Grant me the comfort, and thine ſhall be all the glory.

What melodious ſounds do I hear! and what glorious forms are theſe! angels and arch-angels! ſweet hymning ſeraphs! bright cherubs! and my nearer friends, the ſpirits of juſt men made perfect. Here are *Abraham*, *Iſaac*, and *Jacob*, and all the glorious company of prophets and apoſtles, and the noble army of martyrs! How do they

ſhine! and all join in the ſong of *Moſes* and the Lamb. Harmony indeed! extaſy divine! now I ſweetly join the heavenly hoſt; and my ſoul is fixed, without a wandering thought. O! I now know experimentally the meaning of that wondrous phraſe, that I once but faintly gueſſed at, even the *far more exceeding and eternal weight of glory.*

Some Account of Mrs. MARY HUTSON, *in her Departing Moments.*

The death-bed of the Juſt is yet undrawn
By mortal *Hand; it merits a* divine ——
NIGHT-THOUGHTS.

DURING the former part of her illneſs, Mrs. HUTSON complained much of darkneſs and deſertion; but before ſhe died, the day broke, and the dark ſhadows fled away. Many very comfortable expreſſions dropped from her dying lips, ſome of which were as follow. viz. When one, whoſe tenderneſs for her would hardly ſuffer him to mention it, told her, he apprehended ſhe was very near her diſſolution, ſhe aſked what made him think ſo? (for, though ſhe apprehended ſhe ſhould die, ſhe did not think herſelf dying juſt then) for ſhe ſaid ſhe found no great alteration in her caſe at that time: He told her, it was too evident to him; upon which ſhe broke out in theſe expreſſions, 'Is it poſſible? Am I

'ſo

'ſo near my father's houſe? Methinks 'tis too 'good news to be true! and my clouds begin to 'wear away too! Methinks I am unworthy to 'go to heaven! I have never done any thing for 'God; but *he has mercy on whom he will have* 'mercy! Death comes, not as a murderer. 'I hope, but as a porter to open the door. He 'is a little rough and rude, 'tis true, but his door 'opens into endleſs life. *The Lord is my righteouſ-* 'neſs and ſtrength. *When Chriſt who is our life ſhall* 'appear, *then ſhall we alſo appear with him in glory.* 'If I ſhould lie ſpeechleſs any time, ſaid ſhe, be 'ſure to whiſper Jeſus in my ears.' When her children were called in to ſee her, ſhe ſaid to them, 'My dear children! be ſure to get an in-'tereſt in Chriſt; if you die without it, 'twould 'be better for you never to have been born.' Looking at her nails when the blood was ſet-led under them, ſhe ſaid, 'See here the marks of 'death,' turning to a friend that ſat by, who replied, See the difference between a chriſtian and a carnal perſon! what terrifies the ſinner pleaſes her. Yes, ſays ſhe, 'bleſſed be God it does 'pleaſe me: *This fleſh ſhall reſt in hope.*' In a word, ſhe talked with the greateſt compoſure of her approaching diſſolution, and gave particular directio about the plainneſs of her coffin, and funeral, &c. with as much freedom and eaſe, as if ſhe had been ſpeaking about any of the com-

mon affairs of life; and at length, without ſo much as a groan, or ſigh, fell aſleep in Jeſus, between three and four o'clock in the morning, on Monday the 21*ſt* of *November*, 1757.

Let me die the death of the righteous, and let my *laſt end be like* her's!

A P-

APPENDIX.

HAVING laid before the public the diaries and letters of the above mentioned excellent perſons, the editors think it not improper, as they have introduced them with a preface, to cloſe them with the following obſervations, which they eſteem neceſſary and uſeful, and a ſuitable appendix to the preceding memoirs.

I. The perſons whoſe diaries and letters are here preſented to the public view, bore, not only an unſpotted, but an eminent character for true piety and virtue, as amply appears from the teſtimonials already produced on their behalf, and of which we have even further evidences than what have been given. We frankly own that if their profeſſion of religion, and the accounts of their experiences had not the ſuperadded weight of an holy and exemplary life, we ſhould not pay any regard to them ourſelves, nor invite others to a ſerious attention to the papers they have left behind. But when their behaviour before men ſhone with a permanent and attractive beauty of holineſs, and when their unblameable and edifying walk atteſted to all around them that they were the children of God, and the true diſciples of Jeſus Chriſt, we cannot but apprehend that what they declared they felt and experienced in their own ſouls

ſouls deſerves the moſt ſerious regard, and may well be improved by all as an incentive to an happy reſemblance of them in the internal diſpoſitions of their hearts, and their amiable and uſeful examples.

II. The perſons, whoſe memoirs are here publiſhed, imbibed a powerful ſenſe and ſavour of the doctrines of the goſpel, eſpecially ſuch as relate to the guilt and pollution of ſin, the atonement and righteouſneſs of Jeſus Chriſt for our juſtification, the influences of the ſpirit in converſion, ſanctification, and ſpiritual peace and joy, together with the great articles of the final judgment, the reſurrection of the body, and the everlaſting ſtates both of happineſs and miſery. Theſe ſentiments ſeem to be inwrought into their very ſouls; they believed them, they embraced them, they lived upon them; they conſidered and improved them as the baſis of their hopes, as the ground of their comfort, and as their incitements and attractives to holineſs; and, in a word, it was from the power of theſe doctrines they were enabled to *do juſtly*, to *love mercy*, and to *walk humbly before God**, to glorify him in life, and paſs thro' the valley of the ſhadow of death it ſelf not only without amazement and terror, but even with a chearful confidence, and the opening dawn of the heavenly glory in their hearts. Such pious lives and ſuch happy deaths under the efficacy of theſe principles may tend to confirm our faith,

* Micah vi. 8.

(as

(as the ſame doctrines at the ſame time appear with ſuch clear and full evidence from the ſcripture) that they are the very truths of God, and therefore the influences of them are not to be ſlighted, and much leſs contemned and ridiculed as the dreams of fanaticiſm, or the reveries of a melancholy mind, and a diſordered, and deluded imagination.

III. Though it may be obſerved from the accounts that thoſe holy perſons give of themſelves, that they had moſt elevated and ſublime tranſports, yet let it be remarked that at other ſeaſons they bewailed the inconſtancy and diſtraction of their minds in ſpiritual duties, and their coldneſs and indifference, their dullneſs and ſtupidity towards God, and that ſometimes they appear almoſt deſerted and forſaken of him, and left to combat with great darkneſs, and deep and heavy dejection and ſorrow. This viciſſitude of experience we would the rather have regarded, that no poor fainting feeble minded chriſtians may be diſcouraged though for a time they may be ſorely harraſſed with doubts and fears, and may be lamenting after a departed God, remembring that other ſaints have had their gloomy as well as lucid ſeaſons, and that clouds and darkneſs are what other chriſtians have experienced, to whom God has afterwards revealed the wonders of his love, and vouchſafed his ſtrong conſolations, even *joys unſpeakable and full of glory* †. A veiling

† 1 Pet. i. 8.

cloud,

cloud, or even a long winter's night, are no arguments of an extinguiſhed or unreturning ſun, or the ſigns of an ever-during darkneſs.

IV. Should any chriſtians upon reading the triumphs and extaſies of theſe holy perſons at ſome ſeaſons, be apt to conclude that they themſelves are not the children of God, becauſe they have never felt ſuch high or ſuch frequent elevations and raptures, let them remember that God is a great ſovereign, that he grants his conſolations in what meaſures and at what times he pleaſes, and that it is not the tranſport of joy, but the ready determined and obedient ſpirit, which is the cleareſt and ſtrongeſt evidence of a real renovation, and an intereſt in the ſpecial favour of heaven, and that (tho' all chriſtians could wiſh that their paſſions were, like the unconſuming fire in the tabernacle of old, perpetually aſcending to God in a blaze of devotion,) there may be much holineſs in that heart, where there may be no high degrees of ſenſible comfort, as iron may be moſt intenſely hot without the eruption of a flame or ſpark from the burning maſs. May we but find our hearts full of pure purpoſes for the glory of God, full of zeal for holineſs, full of reſolute determination to maintain the war againſt ſin and Satan, and this as our ſober, cool, and deliberate choice in dependance upon divine grace, we have certainly the utmoſt warrant to conclude that we are true chriſtians, though we ſhould have little or no ſenſible exultation and joy; but at the ſame time

time we ſhall always deſire that the ſacred elevation of our paſſions towards God may be ſuperadded to the right direction and determination of our wills, ever eſteeming it by no means unworthy either of the man or the chriſtian to own our affections kindled into a powerful flame under the ſenſe of the love of God in Chriſt, and the opening appropriating proſpect of the promiſed approaching eternal glory.

Are *paſſions* then the pagans of the ſoul?
Reaſon alone baptiz'd? Alone ordain'd
To touch things ſacred. O for warmer ſtill!
Young's Night Thoughts, B. 4.

V. But though we would by no means have chriſtians apprehend that the great touchſtone of piety lies in the ſenſible emotions of the affections, yet we cannot but apprehend from the word of God that if perſons were more like the pious examples here ſet before their view, *i. e.* that if they more diligently watched their own ſpirits, that if they more ſtrictly guarded againſt the appearances of evil, and cruſhed the firſt embryos of iniquity, that if they lived more in holy and habitual converſe and meditation upon God and Chriſt, the word of grace, and the promiſes of glory, and if they were more careful, upon the leaſt commiſſion of ſin, or the leaſt inclination to it, to apply to the throne of grace thro' Jeſus Chriſt in the freſh exerciſes of repentance and faith, for immediate

mediate pardon and immediate help againſt their remainders of corruption; we cannot but apprehend that in this way, chriſtians would more frequently experience the ſenſible and fuller joys of religion, and a richer communication of the earneſts and firſt-fruits of the ſpirit, than they have as yet found. * *God is a ſun and ſhield; the Lord will give grace and glory: no good thing will he withold from them that walk uprightly. And* † *the work of righteouſneſs ſhall be peace, and the effect of righteouſneſs quietneſs and aſſurance for ever.* ‡ *He that hath my commandments*, ſays our Lord, *and keeps them, he it is that loves me; and he that loves me, ſhall be loved of my father, and I will love him, and will manifeſt my ſelf to him.* § *Having therefore theſe promiſes*, the promiſes that God would dwell in us, and walk in us, *let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God.*

VI. And laſtly, we cannot help adding one more obſervation, namely, that the perſons, to whom theſe diaries and letters belong, appear to be exceeding quick and ſuſceptive as to the leaſt attack of temptation, or the leaſt eruption or motion of ſin. What others would call no ſin, or a very ſmall one, they felt, they lamented as a horrid crime, (and what is it leſs in the ſight of an infinitely holy God?) and thoſe failings, which

* Pſal. lxxxiv. 11. † Iſa. xxxii. 17.
‡ John xiv. 21. § 2 Cor. vii. 1.

paſs off without any notice, were to them like the puncture of a thorn or needle upon the apple of the eye. Such were the high conceptions and exquiſite ſenſations as to ſin and holineſs which poſſeſſed their ſouls. Hereby we may diſcover the grand ſecret of an eminency in piety and goodneſs. Low apprehenſions and faint ſenſibilities of holineſs and ſin will produce no very illuſtrious examples of godlineſs. But when we have ſtrong ideas of the deformities and horrors of iniquity, and of conſequence as powerful ſentiments of the beauty and bleſſedneſs of obedience, and theſe accompanied with tender and lively feelings correſpondent to our ideas; then it is that we ſee the way opened for the attainment of the loftieſt pitches of practical piety; and we are formed into the ſame mind with the glorious apoſtle St. *Paul*, * *Who, forgetting the things that were behind, and reaching forth unto thoſe things that were before, preſſed toward the mark for the prize of the high calling of God in Chriſt Jeſus.* He that ſhoots at a ſtar, though he will not reach it, yet will ſhoot much higher than the man who only levelled his arrow at the clod under his feet. How much the careful obſervation of what paſſes within us, the frequent examination of ourſelves by the divine word, and a daily regiſter of the poſture and frame of our ſpirits towards God, may conduce to the keeping alive a due ſight and ſenſe of the

* Phil. iii. 13, 14.

vileneſs of ſin, and the excellency of holineſs, may not be readily conceived by ſuch as have made little or no experiments of this nature. But let us be allowed to recommend this excellent way which our pious forefathers purſued, and in which the perſons, whoſe tranſactions of this kind we have now publiſhed, experienced it may be both unſpeakable pleaſure and advantage in their Chriſtian progreſs.

Theſe obſervations we have judged proper to annex to the preceding Memoirs; and at the ſame time cannot help remarking how correſpondent the the experiences, which the foregoing ſheets contain, are to the experiences of the people of God recorded in ſcripture, and eſpecially to thoſe in the Pſalms: and we ſcruple not to ſay, that if to be humbled for ſin, and deeply to reſent and bewail it; if to fly to the covenant-love and mercy of God in Chriſt Jeſus for pardon; if to rely upon and plead the influences of the bleſſed ſpirit for growing holineſs and preparation for heaven; that if frequently to wait upon God in the duties of his worſhip, public and private; that if to inſpect our own hearts and lives, and often call ourſelves to the tribunal of conſcience, and examine whether our works are wrought in God; that if to ſtir up ourſelves to lay hold upon God, to delight ourſelves in him, to triumph in the Redeemer's righteouſneſs and grace; and that if to obey the Almighty as our ſovereign, and to enjoy him as our portion; we ſcruple not to ſay, that if theſe, or any ſuch like exerciſes of ſoul, be termed

termed legality, or enthuſiaſm, or by any other reproachful name, we truſt we ſhall, notwithſtanding theſe cenſures, approve, recommend, and practiſe according to ſuch a method, and by ſuch maxims, as we ſee the cloud (the gathering and increaſing cloud) of witneſſes that are gone before us acted in this manner; and as we are well ſatisfied that this is the way which ſcripture has pointed out to the heavenly inheritance and glory.——* *Strive to enter in at the ſtrait gate.*——† *Work out your own ſalvation with fear and trembling, for it is God that works in you both to will and to do of his good pleaſure.*——‡ *Give diligence to make your calling and election ſure.*——§ *Be diligent that ye may be found of him in peace without ſpot and blameleſs.*—*There is therefore no condemnation to them which are in Chriſt Jeſus, who walk not after the fleſh, but after the ſpirit.*——‖ *For they that are after the fleſh, do mind the things of the fleſh; but they that are after the ſpirit, the things of the ſpirit. For to be carnally minded is death; but to be ſpiritually minded is life and peace.*——¶ *And without holineſs no man ſhall ſee the Lord.*

* Luke xiii. 24. † Phil. ii. 12. ‡ 2 Pet. i. 10.
§ 2 Pet. iii. 14. ‖ Rom. viii. 1, 5, 6. ¶ Heb. xii. 14.

Publiſhed by the Reverend Mr. GIBBONS, *and Sold by* J. BUCKLAND.

I. JUVENILIA, Poems on various Subjects of DEVOTION and VIRTUE. Price 5s.

II. The RELIGIOUS OBSERVATION of the SABBATH practically ſtated and enforced. The Second Edition. Price 1s.

III. SERMONS on SEVERAL OCCASIONS.

IV. The TEARS of FRIENDSHIP, an ELEGIAC ODE, Sacred to the Memory of ſeveral deceaſed Friends, and particularly the Reverend *Benjamin Groſvenor D. D.* who departed this Life, *Aug.* 27*th*, 1758, in the 83*d* Year of his Age. Price 6d.

V. The HIDDEN LIFE of a CHRISTIAN Exemplified in the DIARY, Meditations, and Letters of a young Miniſter, publiſhed from authentic Manuſcripts. The Second Edition. Price 2s.

BOOKS *Printed for, and Sold by* J. BUCKLAND *at the* BUCK *in Pater-Noſter-Row.*

1 ARNOLD'S COMPLEAT PSALMODIST in Four Books, containing, 1. An Introduction to the Ground of Muſic, both Theoretical and Practical, Vocal and Inſtrumental; teaching all the Rudiments of Muſic and Compoſition in all its various Branches; to which is added, a new Alphabetical Dictionary, explaining almoſt to the meaneſt Capacity all ſuch Greek, Latin, Italian and French Words as are generally made uſe of in Muſic. 2. A ſett of Services, commonly called Chanting-tunes, together with Four and Twenty excellent Anthems, compoſed of Solos, Fuges, and Chorus's after the Cathedral Manner. 3. The whole Book of Pſalm-tunes, containing near Two Hundred different Tunes collected from the beſt Authors now Extant, with ſeveral new Tunes never before in Print, being proper for Pariſh Clerks and uſeful to Country Congregations. 4. A Sett of Divine Hymns, ſuited to the Feaſts and Faſts of the Church of England, with ſeveral Canons of two three and four Parts in one, the whole compoſed for one, two, three, four and five Voices, according to the moſt Authentic Rules, for the Uſe of Country Choirs, the Fourth Edition. Price Bound 3s. 6d.

2. *An Alarm to unconverted Sinners*, in a ſerious Treatiſe, ſhewing 1. What Converſion is not, and correcting ſome miſtakes about it. 2. What Converſion is, and wherein it conſiſteth. 3. The Neceſſity of Converſion. 4. The Marks of the Un-converted. 5. The Miſeries of the Un-converted.

verted. 6. Directions for Converſion. 7. Motives to Converſion; whereunto are annexed divers practical Caſes of Conſcience, judiciouſly reſolv'd, by *Joſeph Alleine*. Price bound 1s.

3. *Baxter's Saints everlaſting Reſt:* or a Treatiſe of the bleſſed State of the Saints in their enjoyment of GOD in Heaven. Abridged by *Benjamin Fawcett*. Price bound 3s.

SERMONS on the following Subjects.

Of the Worth of the Soul, and the Folly of loſing it. On Divine Providence. Of the Connection between Faith and Salvation. The Wiſdom of worldly Men, a Reproof to that of good Men. Of the Government of the Spirit. Of the prevailing Love of Pleaſure. Of Declenſions in Religion. Of the Abuſe of National Privileges. By *John Barker*. Price bound 4s.

5. *Expoſitory Notes*, with Practical Obſervations, on the *New Teſtament* of our LORD and SAVIOUR JESUS CHRIST, wherein the ſacred Text is at large recited, the Senſe explained, and the Inſtructive Example of the Bleſſed JESUS and his Holy Apoſtles to our Imitation recommended: The Whole deſign'd to encourage the Reading of the Scriptures in private Families, and to render the peruſal of them profitable and delightful. By *William Burkitt*, M. A. The Fifteenth Edition, illuſtrated with great variety of curious Cuts, Price bound 1l. 11s. 6d.

6. The poor Man's help, and young Man's guide. by *W. Burkitt*. Price 1s.

7. *Biſhop Beveridge's* Private Thoughts upon Religion, digeſted into twelve Articles; with practical Reſolutions formed thereupon. Price bound 2s. 6d.

8. *Browne's (Simon)* Sermons on ſeveral Subjects

jects, as, Right receiving the Word preached. Chriſt, a Bleſſing to the Jews and Gentiles. Living and Dying to the Lord. The Incarnation. The pouring out the Holy Ghoſt on the Apoſtles, the Effect of Chriſt's Death. Laying up Treaſure in Heaven. Walking that will pleaſe God. The Evidence of Miracles for Chriſtianity. Abounding more and more in what will pleaſe God. Of the Uſe and Abuſe of God's Judgments on others. Price bound 5s.

9. *A Collection of the Promiſes of Scripture*, under their proper Heads, in Two Parts, repreſenting, 1. The Bleſſings promiſed. 2. The Duties to which Promiſes are made, with an Appendix relating to the Future State of the Church, and an Introduction containing Obſervations upon the Excellency and Uſe of the Promiſes, and Directions for the right Application of them.

By *Samuel Clarke*, D. D.

With a Recommendatory Preface by Dr. *Watts*, The Fourth Edition. Price bound 2s. 6d.

10. *Cole's (Thomas) Sermons*, on the Incomprehenſibleneſs of Imputed Righteouſneſs, for Juſtification by Human Reaſon, till enlightened by the Spirit. Price bound 6d. or 5s. a doz.

11. *Cockburne's Treatiſe* on Sea Diſeaſes. Price bound 3s. 6d.

12. *The Compleat Houſewife:* or Accompliſhed Gentlewoman's Companion, being a Collection of upwards of Six Hundred of the moſt approved Receipts, in Cookery, Paſtry, Confectionary, Preſerving, Pickles, Cakes, Creams, Jellies, Made Wines, Cordials, with Copper Plates curiouſly Engraven, for the regular Diſpoſition or placing of the Various Diſhes and Courſes, and alſo Bills of Fare

Fare for every Month in the Year, &c. By *E. Smith.* The 16th Edition. Price 5s.

13. *Dictionary of the Holy Bible*, containing an Hiſtorical Account of the Perſons; a Geographical Account of the Places; and literal, critical, and ſyſtematical Deſcriptions of other Objects, whether Natural or Artificial, Civil, Religious or Military, mentioned in the Writings of the Old and New Teſtament, or in thoſe called Apocrypha: Wherein, alſo, are explained the various Significations of the moſt expreſſive Appellatives in Scripture; whereby the Meaning of many obſcure Paſſages of the Sacred Text is clear'd up, wrong Interpretations corrected, and ſeeming Inconſiſtences reconciled. The Whole compriſing whatever is known concerning the Antiquities of the Hebrews; forming a Body of Scripture Hiſtory, Chronology, and Divinity, and ſerving in a great Meaſure as a Concordance to the Bible. In 3 vol. Price bound 15s.

14. *A Dialogue againſt the Sin of Lying*, between a Maſter and his Servant. Price 6d. or 5s. a doz.

15. *Doddridge's (Dr.) Family Expoſitor*, on the New Teſtament. In ſix vol. in Quarto.

16. ——*The Riſe and Progreſs of Religion in the Soul:* Illuſtrated in a Courſe of Serious and Practical Addreſſes, ſuited to Perſons of every Character aud Circumſtance: With a devout Meditation or Prayer added to each Chapter. Price 3s.

17. ——Life of the Hon. Colonel *James Gardiner*, who was ſlain at the Battle of *Preſton Pans.* Price 2s. 6d.

18. ——*Practical Diſcourſes on Regeneration*, in Ten Sermons, preached at *Northampton*, on the following Subjects; 1. The Character of the Unregenerate. 2, 3. The Nature of Regeneration. 4, 5, 6.

5, 6. The Neceſſity and Importance of it. 7. The Divine Influences neceſſary to produce it. 8. The various Methods in which thoſe Influences operate. 9. Directions to the awakened Sinner. 10. An Addreſs to the Regenerate. The Second Edition, in 12mo.

19. ——*Doddridge's* (Dr.) *Sermons to Young Perſons*, on the following Subjects; *viz.* 1. The Importance of the Riſing Generation. 2. Chriſt formed in the Soul the Foundation of Hope. 3. a Diſuaſive from keeping Wicked Company. 4. The Young Chriſtian invited to an early Attendance on the Lord's-Table. 5. The Orphan's Hope. 6. The Reflections of a Pious Parent on the Death of a Wicked Child. 7. Youth reminded of approaching Judgment.

20. ——*Ten Sermons* on the Power and Grace of Chriſt, on the Evidences of his glorious Goſpel; preached at *Northampton*.

21. ——*Sermons* on the Religious Education of Children.

22. *A Dictionary of Heraldry*, Explaining the Terms uſed in that Science, with their Etymology and different Verſions in Latin, containing all the *Rules* of *Blazon*, with reaſons for the ſame; the Original Signification of *Bearings*; and a conciſe Account of the moſt noted Orders of Knighthood that are or have been; and of Honours and Dignities Eccleſiaſtical, Civil, or Military, illuſtrated with 196 Devices on Copper; reviſed and recommended by Mr. *James Coats*. Price bound 5s.

23. *Darracott's Scripture Marks of Salvation*, drawn up to help Chriſtians, to know the *true State* of their Souls. The Fourth Edition, Price bound 9d. or Stitcht 6d. with a large Allowance to thoſe who buy a Number to give away.

24.

24. *Evan's* (Dr.) *Sermons* on the Chriſtian Temper, in two vol. Price bound 10s.

25. *Fawcett's Grand Enquiry*; Am I in *Chriſt* or not? Price 8d.

26. *Guyſe's* (Dr.) *Sermons* to Young People. Price bound 1s. 6d.

27. *Green's Eternal Life*, conſidered under the Notion of an Eſtate; the Holy Scriptures as the Title Deed; deſcribing the Perſons who ſhall inherit it, with a plain Account of their general Character. Price bound 1s.

28. *The Lord's Supper* fully conſidered, in a Review of the Hiſtory of its Inſtitution, with Meditations and Ejaculations ſuited to ſeveral Parts of the Ordinance. To which are prefixed three Diſcourſes, delivered at the Lord's Table; by the Rev. and Learned *John Owen*. D. D. Price 1s. 6d.

29. *Friendly Conferences*. 1. On ſome paſſages of Mr. *Taylor's* Key to the Apoſtle's Writings, and his Paraphraſe with Notes, on the Epiſtle to the *Romans*. 2. On Dr. *Sykes*'s Remarks on the late Lord *Bolingbroke*'s treatment of St. *Paul*, in the Introduction to his Paraphraſe and Notes upon the Epiſtle to the *Hebrews*; deſigned to ſhew, that they who are Chriſt's Diſciples indeed, are much happier at preſent, than the wicked Profeſſors of Chriſtianity; and to ſtate and vindicate ſeveral Doctrines of the Goſpel. Price 2s.

30. *Harriſon's* (Mrs.) *Miſcellanies*, on Moral and Religious Subjects, in Proſe and Verſe. Price bound 5s.

31. *Hervey*'s Meditations and Contemplations. In two vol. Price 6s.

32. —— Dialogues 3 vol. 9s.

33. Thirty four Sermons, on ſeveral Occaſions:

ons: On the exceeding Sinfulneſs of Sin. On Evangelical Repentance. On Chriſt the Covenant of his People. On Chriſt the Shepherd of his People. On God the Judge of all. On God's preventing Mercy. On the Preparation of the Heart, the Lord's Work. On paſt Tokens of Divine Favour, an Encouragement againſt preſent Fears. On Chriſt's Redemption, from the Law's curſe. On preſent Diſpenſations the right Way to Glory. On Faith eying the Promiſes in Life and Death. On the Nature of Regeneration. On Evidences of Regeneration. Of Miniſters, Chriſt's Stewards. On receiving Chriſt, and walking in him. On Faith's Eſtimate of afflictive Diſpenſations. On God's Charge and Call to backſliding People. On Heed neceſſary in the beſt Saints, againſt the worſt of Sins. On the the Saints Importunity, for Zion's Proſperity. On the good Will of Chriſt, the beſt of Bleſſings. On the withdrawment of God's Spirit deprecated as the worſt of Evils. On Believers pardoned, and yet chaſtiſed. On the Chriſtian's duty of dying daily. On the Bleſſedneſs of thoſe that die in the Lord. By the late Rev. Mr. *John Hill.* The Third Edition. Price bound 5s.

34. *Hodges*'s (Mr.) *Sermons*, on the principal Evidences in favour of the Chriſtian Religion, and the chief Objections made to it: Publiſhed for the uſe of Families and private Chriſtians. Price bound 5s.

35. *Howe*'s (Mr.) *John* Diſcourſes on the Love of God. In two vol. Price 8s.

36. *Henry's* Communicant's Companion. Pr. 2s.

37. *Hatton*'s Gauger's Guide.

38. *Jennings*'s (Dr.) Beauty and Benefit of Early Piety; repreſented in ſeveral Sermons preached

preached to Young People on New Year's Day. The Fourth Edition. Price 1s. 6d.

39. *Jennings* (Mr.) On Preaching Chriſt. Pr. 1s.

40. *Jenk's* on Submiſſion to the Righteouſneſs of God; or the Neceſſity of truſting to a better Righteouſneſs than our own, open'd and defended. Price bound 1s. 6d.

41. *Jenk's Meditations*, on various and important Subjects, and ſhort Prayers annexed; with a Preface by the Reverend Mr. *Hervey*. In two vol. Price bound 8s.

42. *Jenk's Prayers* and Offices of Devotion for Families, and for particular Perſons upon moſt Occaſions. The 14th Edition. Price 3s.

43. An Introduction to the Uſe of the Globes and the Orrery; as alſo the Application of Aſtronomy to Chronology: In which are contained, Rules and memorial Canons for finding the Dominical Letter, Leap Year, Epact, Eaſter, &c. According to the Gregorian Account, or New-ſtyle; with an Explication of the reaſon of each Rule, adapted to the Inſtruction and Entertainment of ſuch Perſons as are not previouſly verſed in the mathematical Science; with an Appendix attempting to explain the Account of the firſt and fourth Days Work of Creation, in the firſt Chapter of *Geneſis*. By *David Jenings*, D. D. The Second Edition. Price bound 3s. 6d.

44. *An Introduction* to the true Aſtronomy, or aſtronimical Lectures read in the aſtronomical School of the Univerſity of *Oxford*. By *John Keel*. The Fifth Edition. Price 6s.

45. *Lock's Reaſonableneſs of Chriſtianity*; as delivered in the Scriptures. To which are added, Two Vindications from Mr. *Edward*'s Exceptions, the Sixth Edition. Price bound 5s.

45 'An Humble Enquiry into the Nature of the Goſpel-Offer, Faith, and Aſſurance; occaſioned by ſome late Writings on thoſe Subjects. By *John Lavington*. Price bound 1s.

46. *Lobb's* (Dr.) *Treatiſe on the Small-Pox*; in two Parts. 1. Containing a Deſcription of the diſtinct and confluent Kind, with Directions for the Management of variolous Patients, as to Diet and Medicines in each Period of the Diſtemper; alſo an Account of the incidental Symptoms, as to their Cauſes, curative Indications, and proper Remedies in reference to each: Likewiſe Inſtructions for managing Infants and Children; together with a Method of external Remedies for thoſe who will not take internal Medicines, and ſome Conſiderations ſhewing the Probability of curing the Small-Pox in the febrile State, ſo as to prevent the Eruption of Puſtules, and the ſubſequent Period, with a Method likely to effect it. Part 2. Containing fifty Hiſtories, in which this Diſeaſe and its various Symptoms are Exemplified: To which are added practical Aphoriſms deduced from them. The Second Edition, recommended by the late learned Dr. *Boerhaave*. Price bound 5s.

47. *Lobb's* (Dr.) *General Medical Principles and Cautions*, founded on Facts, ſupported by Reaſon, and confirmed by Experience, in three Parts, Shewing when Bleeding, Vomiting, Purging, Sweating, and Bliſtering, &c. ought, and ought not, to be adviſed. Publiſhed for the Sake of preventing the innumerable ill Conſequences which happen to ſick People, from the indiſcriminate Uſe of ſuch Remedies. Price bound 4s. 6d.

48. *The Credibility of the Goſpel Hiſtory*; or the Facts, occaſionally mentioned in the New Teſtament, confirmed by paſſages of ancient Authors, who were Cotemporary with our Saviour or his A-

poſtles, or lived near the Time of *Herod's* Death. By *Nathaniel Lardner*, D. D. In Seventeen vol. Price bound, 4l. 5s.

49. *The Lord's-day Evening Entertainment.* Containing Fifty-two practical Diſcourſes, on the moſt ſerious and important Subjects in Divinity. Intended for the Uſe of Families. In four vol. The Second Edition, Price neatly bound 18s.

50. Fifteen Diſcourſes devotional and practical, ſuited to the Uſe of Families; with a proper Hymn annexed to each. To which is added by way of Appendix, an hiſtorical Diſſertation, on the Analogy between the Behaviour of God's People, towards him in the ſeveral Periods of the Jewiſh and Chriſtian Church, and his correſpondent Behaviour towards them in thoſe reſpective Periods. Price bound 5s.

51. *Self-Knowledge*; a Treatiſe ſhewing the Nature and Benefit of that important Science, and the Way to attain it. Intermixed with various Reflections and Obſervations on Human Nature. The Fifth Edition. 8vo. Price bound 4s. The ſame Book in 12mo. Price bound 2s.

The above Three by *John Maſon*, A. M.

52. *Moral Sentences*, collected from the beſt Authors, and diſpoſed in eaſy Leſſons for Children, beginning with Sentences in words of three Letters, and by the addition of one Letter at a time, gradually advancing to the longeſt Monoſyllables, and from thence to Words of two and three Syllables; wherein is carefully avoided, whatever might give unneceſſary Trouble to the Teacher, or retard the Progreſs of the Learner; particularly contractions of Syllables, (ſo frequent in Books of this Kind) which are found to be extremely perplexing to young Beginners; deſign'd to make Reading as pleaſant and eaſy as poſſible, and at the ſame Time to convey ſome uſeful

Knowledge to their Minds, as a preſervative againſt Vice and Folly, and an Incentive to Virtue. Price bound 1s.

54. *Meditations* upon various Subjects, Religious and Moral, in a Train of Viſions, chiefly deſigned for Perſons in younger Life. Price bound 1s. 6d.

55. *Marſhall's* (Mr.) *Goſpel Myſtery of Sanctification* opened, in ſundry practical Diſcourſes; ſuited eſpecially to the Caſes of thoſe, who labour under the guilt and power of indwelling Sin: To which is added a Sermon on Juſtification; with a recommendatory Letter, by the Rev. Mr. *Hervey*. The Sixth Edition. Price bound 3s.

56. *Mather* Mr. on the Figures or Types of the Old Teſtament; by which Chriſt and the heavenly Things of the Goſpel were preached and ſhadowed to the People of God of Old, Explained and Improved in ſundry Sermons. The Second Edition. Price bound 4s.

57. Select Remains of the Rev. *John Maſon*, M. A. late Rector of *Water-Stratford*, in the County of *Bucks*: Author of the Songs of Praiſe to Almighty God. Containing a Variety of devout and uſeful Sayings on diverſe Subjects, digeſted under proper Heads. Religious Obſervations. Serious Advice to Youth. Occaſional Reflections &c. And Chriſtian Letters, recommended by the Rev. *I. Watts*, D. D. With ſome Account of the Author. The Fourth Edition. By *John Maſon*, M. A. Price bound 1s. 6d.

58. *The Hiſtory of the Puritans*; or, Proteſtant Non-conformiſts, from the Reformation under King *Henry* VIII. to the Act of Tolleration under King *William* and Queen *Mary*. With an Account of their Principles, their Attempts for a further Reformation in the Church, and the Lives and Characters of their moſt conſiderable Divines.

In Two vol. 4to. By *Daniel Neal*, M. A. The Second Edition, Corrected. Price bound 1l. 10s.

59. *A new Syntax, for the Latin Tongue.* Containing Twenty-four general Rules and Exceptions, or ſubordinate Rules to each; together with ſuitable Examples. Price bound 2s. 6d.

60. *Novum Teſtamentum*, Domino noſtri *Jeſu Chriſti*. Intreprete *Theodoro Beza*. In 12mo. Price 1s. 6d.

61. *Contemplations* on Butterflies, on the Full Moon, and in a Walk through a Wood; in a ſeries of Letters to ſeveral Friends. By *Richard Pearſall*. Vol. 2. Price bound 3s. 6d.

——————Wiſdom's ſelf
Oft ſeeks to ſweet retired Solitude,
Where, with her beſt Nurſe, Contemplation,
She plumes her Feathers, and lets go her Wings;
That in the various Buſtle of Mankind,
We're all too ruffl'd, and ſometimes impair'd.
Milton.

62. *Contemplations* on the Ocean, Harveſt, Sickneſs, and the laſt Judgment; in a ſeries of Letters to a Friend, vol. 1. The Second Edition corrected. Price bound 2s. 6d.

The Reverend Mr. *Hervey* in his *Theron* and *Aſpaſio*, Vol. III. Letter 9. makes the following Remark. 'Should the Reader deſire to ſee this Subject 'more largely opened, and more fully improved, 'I would refer him to contemplations on the 'Ocean, lately publiſhed by my ingenious and 'pious Friend, Mr. *Pearſall*; in which a refined 'Fancy, and delicate Philoſophy, compoſe a Chaplet for Evangelical Divinity, uniting ſome of 'their beautiful and fragrant Flowers to adorn 'the Doctrine of God our Saviour. —To quicken 'and refreſh the Spirits of his People. — To invite and win the Hearts of the Diſobedient."

63.

63. *Pious Memorials*; or the Power of Religion upon the Mind, in Sickneſs and at Death. Exemplified in the Experience of many Divines, and other eminent Perſons, at thoſe important Seaſons, interſperſed with what was moſt remarkable in their Lives. By the late Mr. *Richard Burnham*. With a recommendatory Preface, by the Reverend Mr. *James Hervey*. Author of the divine Meditations. Price bound 5s.

64. *A Treatiſe of Midwifry*, chiefly with Regard to the Operation: With ſeveral Improvements in that Art: To which is added ſome Caſes and Deſcriptions, with Plates of ſeveral new Inſtruments, both in Midwifery and Surgery; illuſtrated with Eleven Copper-plates. Price bound 5s. By *Benjamin Pugh*.

65. *Potter's Syſtem of practical Mathematicks*; containing Vulgar and Decimal Fractions; the Extraction of the Square and Cube Roots; Multiplication of Feet, Inches, and Parts; the Menſuration of Superficies and Solids, and all Sorts of Artificers Work; plain Geometry and Trigonometry, with their Application in meaſuring the Altitude of Objects, and Diſtance of Places; Surveying; ſpherical Geometry and Trigonometry; Aſtronomy and Dialing; with a plain Account of the Gregorian or New-Style, ſettled by Act of Parliament; the Method of finding the Epact, Moon's Age, Tides, &c. With neceſſary Tables; particularly the Table calculated by the Right Hon. *George* Earl of *Macclesfield*, for finding *Eaſter*. Tables of Logarithms, Sines and Tangents, with their Deſcription and Uſe: The Whole is made plain and eaſy, deſigned for the Uſe of Schools, and the Benefit of Carpenters, Joiners, Bricklayers, and other Artificers, to whom the practical Mathematicks are of great and immediate Uſe. To which

are added by way of Appendix, Cycles of the primary Planets, never before publiſhed; with Mr. *Whiſton's* Cycle, for the Calculation of Solar Eclipſes, without Parallexes. Price bound 6s.

65. *Poems*, on Subjects chiefly Devotional. In Two vol. By *Theodoſia*. Price 6s.

67. The whole Book of *Pſalm-Tunes* in Four Parts; being the Tunes as were, and are generally Sung in England, Scotland, Wales, Germany, Italy, France, the Netherlands, &c. With uſual Hymns and ſpiritual Songs. Collected by *Thomas Ravenſcroft*. Price 2s.

68. *Rowe's* (Mrs.) Devout Exerciſes of the Heart, in Meditation and Soliloquy, Prayer and Praiſe. Reviſed and Publiſhed by *I. Watts*, D. D. The Sixth Edition. Price, 1s.

69. *Spectacle de la Nature*; or Nature Diſplay'd; being Diſcourſes on ſuch Particulars of natural Hiſtory, as were thought moſt proper to excite the Curioſity, and form the Mind of Youth. Illuſtrated with Copper-plates, in Four vol. Price 12s.

70. *Shower's* (Mr.) *Sacramental Diſcourſes*, on ſeveral Texts, before and after the Lord's Supper; with a Paraphraſe on the Lord's Prayer. The Third Edition. Price bound 4s.

71. *Trail's* (Mr. *John*) *Sermons*, on the Throne of Grace. Price 1s. 6d.

72. *Virtue the Source of Pleaſure*. Price 4s. 6d.

73. The Univerſal Letter Writer. Two vol. Price. 6s.

74. *Vertot's* Revolutions of *Portugal*. Price 3s.

75. *Williams's* (Dr.) Vanity of Childhood. Pr. 1s.

76. *Watts's* (Dr.) *Sermons* on various Subjects Divine and Moral; with a ſacred Hymn, ſuited to to each Subject; deſigned for the Uſe of Chriſtian Families, as well as for the Hours of devout Retirement.

tirement. In Two vol. The Eighth Edition. Price bound 10s.

77. *A guide to Prayer:* Or, a free and rational Account of the Gift, Grace and Spirit of Prayer; with plain Directions how every Chriſtian may attain them. The Eighth Edition, 12mo. Pr. 1s. 6d.

78. *Death and Heaven:* Or, the laſt Enemy conquered, and ſeparate Spirits made perfect: Attempted in two Funeral Diſcourſes, in Memory of Sir *John Hartopp*, Bart. and his Lady, deceaſed. The Sixth Edition, 12mo. with the Preface to the *German* Tranſlation. Price 1s. 6d.

79. *A Defence againſt the Temptations to ſelf Murder*; wherein the criminal Nature and Guilt of it are diſplayed: Together with ſome Reflections on Exceſs in ſtrong Liquors, Duelling, and other Practices akin to this heinous Sin, 12mo. Price 1s.

80. *A Book of Catechiſms, complete:* Containing, Price 2s.

1. *A Diſcourſe of Catechiſms*, how to write and judge of them. The Fourth Edition.

2. *The firſt Set of Catechiſms and Prayers* for young Children of four and five Years of Age. The Ninth Edition. Price 2d.

3. *The ſecond Set of Catechiſms and Prayers* for Children of eight or nine Years of Age. The Eighth Edition. Price 6d.

4. *The Aſſembly's Catechiſm, with Notes*, for Children of ten or twelve Years of Age. The Seventh Edition. Price 4d.

5. *A Preſervative from the Sins and Follies of Childhood and Youth.* Written by way of Queſtion and Anſwer. To which is added a large Catalogue of remarkable Scripture Names collected for the Uſe of Children. The Sixth Edition. Price 6d. *N. B.* All theſe are ſold ſingle.

81.

82. *Prayers compoſed for the Uſe and Imitation of Children*; ſuited to their different Ages and their various Occaſions: Together with Inſtructions to Youth in the Duty of Prayer, drawn up by Way of Queſtion and Anſwer, and a ſerious Addreſs to them on that Subject. The Sixth Edition, 12mo. Price 10d.

83. *Diſcourſes on the Love of God, and the Uſe and Abuſe of the Paſſions in Religion*; with a devout Meditation annexed to each Diſcourſe. The Fifth Edition, 12mo. Price 2s.

84. *A ſhort View of the whole Scripture Hiſtory*; with a Continuation of the *Jewiſh* Affairs from the End of the Old Teſtament to the Time of Chriſt. Illuſtrated with various Remarks on the Laws, Governments, Sects, Cuſtoms and Writings of the *Jews*; and adorned with Figures. The Third Edition, 12mo. Price 3s.

85. *An humble Attempt towards the Revival of Practical Religion* among Chriſtians, and particularly the Proteſtant Diſſenters, by a ſerious Addreſs to Miniſters and People, in ſome occaſional Diſcourſes. The Third Edition, 12mo. Price 2s.

86. *The Holineſs of Times, Places and People*, under the *Jewiſh* and Chriſtian Diſpenſations: Conſidered and compared in ſeveral Diſcourſes, on the Sabbath, the Temple, Churches, Meeting-houſes, &c. 12mo. Price 1s. 6d.

87. *The World to come:* Or, Diſcourſes, on the Joys or Sorrows of departed Souls at Death, and the Glory and Terror of the Reſurrection. Whereto is prefixed, a Proof of the ſeparate State; and a Rational and Scriptural Account of the Puniſhments in Hell, and a Proof of their eternal Duration, with a plain Anſwer to all the moſt plauſible Objections. In Two vol. 8vo. Price 8s.

88. *The Glory of Chriſt as God Man*, diſp'ayed in three Diſcourſes, *(viz.)* Diſcourſe 1. A Survey of

of the visible Appearances of Christ as God, before his Incarnation, with some Observations on the Texts of the Old Testament applied to Christ. Discourse 2. An Enquiry into the extensive Powers of the human Nature of Christ, in its present glorified State; with several Testimonies annexed. Discourse 3. An Argument tracing out the early Existence of the human Soul of Christ, even before the Creation of the World: With an Appendix, containing an Abridgement of Dr. *Thomas Goodwin*'s Discourse of the Glories and Royalties of Christ in his Works, in Folio, Vol. II. Book 3. 8vo. Price 4s.

89. *Evangelical Discourses* on several Subjects; To which is added an Essay on the Powers and Contests of Flesh and Spirit, 8vo. Price 4s. 6d.

90. *The Rational Foundation of a Christian Church*, and the Terms of a Christian Communion. To which are added Three Discourses, *(viz)* Discourse 1. A Pattern for a Dissenting Preacher. Discourse 2. The Office of Deacons. Discourse 3. Invitations to Church-Fellowship. 8vo. Price 4s. 6d.

91. *Horæ Lyricæ:* Poems chiefly of the Lyric Kind. In three Books. Sacred, 1. To Devotion and Piety. 2. To Virtue, Honour, and Friendship. 3. To the Memory of the Dead. The Eighth Edition, corrected, with the Author's Effigy, 12mo. Price 2s. 6d.

92. *The Psalms of David imitated in the Language of the New Testament*, and applied to the Christian State and Worship. The Fourth Edition, large 12mo, with the Preface and Notes. Pr. 3s.

N. B. The above Imitation of the Psalms is also printed in a smaller Size and Character, and without the Preface or Notes, in order to

to render it more portable in the Pocket. The Fourteenth Edition. Price 1s. 6d.

93. *Hymns and Spiritual Songs.* In three Books, 1. Collected from the Scripture. 2. Composed divine Subjects. 3 Prepared for the Lord's Supper. The Fifteenth Edition. Price 1s. 6d.

94. *Divine Songs*, in easy Language for the Use of Children. The Nineteenth Edition Pr. 6d.

95. *Logick:* Or, the Right Use of Reason in the Enquiry after Truth: With a Variety of Rules to guard against Error in the Affairs of Religion and human Life, as well as in the Sciences. The Eighth Edition. 8vo. Price 4s.

96. *The Knowledge of the Heavens and the Earth made Easy:* Or, The first Principles of Astronomy and Geography explained, by the Use of the Globes and Maps. Written for the Use of Learners. The Fourth Edition, 8vo. Price 4s.

97. *The Doctrine of the Passions explained and improved:* Or, a brief and comprehensive Scheme of the natural Affections of Mankind; and an Account of their Names, Nature, Appearances, Effects, and different Uses in human Life. To which are subjoined, Moral and Divine Rules for the Regulation or Government of them. The Third Edition, 12mo. Price 1s. 6d.

98. *The Art of reading and writing English:* Or, the chief Principles and Rules of pronouncing our Mother-Tongue both in Prose and Verse. With a Variety of Instructions for true Spelling. The Sixth Edition, 12mo. Price 1s.

99. *Reliquiæ Juveniles:* Miscellaneous Thoughts in Prose and Verse; on Natural, Moral, and Divine Subjects. Writen chiefly in younger Years. The Third Edition, 12mo. Price 3s.

100. *Philosophical Essays* on various Subjects, *viz.* Space, Substance, Body, Spirit, the Operations

tions of the Soul, in Union with the Body, innate Ideas, perpetual Conſciouſneſs, Place and Motion of Spirits, the departing Soul, the Reſurrection of the Body, the Production and Operation of Plants and Animals; with ſome Remarks on Mr. *Locke*'s Eſſay on the Human Underſtanding. To which is ſubjoined, *A brief Scheme of Ontology*; or, the Science of Being in general, with its Affections. The Third Edition, 8vo. Price 5s.

101. *The Improvement of the Mind*, or a Supplement to the Art of Logic, containing a Variety of Remarks and Rules for the Attainment and Communication of uſeful Knowledge, in Religion, in the Sciences, and in Common Life. The Second Edition. 8vo. Price 4s. 6d.

102. *The Strength and Weakneſs of Human Reaſon:* Or, the important Queſtion about the Sufficiency of Reaſon to conduct Mankind to Religion and future Hapineſs; argued between an *Inquiring Deiſt* and a *Chriſtian Divine*; and the Debate compromiſed and determined to the Satisfaction of both. By an Impartial Moderator. The Second Edition, 12mo. Price 3s.

103. *The Redeemer and the Sanctifier:* Or, the Sacrifice of Chriſt, and the Operations of the Spirit vindicated. With a free Debate, about the *Importance* of thoſe Doctrines, repreſented in a friendly Converſation between Perſons of different Sentiments. The Second Edition, 12mo. Pr. 1s 6d.

104. *The Ruin and Recovery of Mankind:* Or, an Attempt to vindicate the Scriptural Account of theſe great Events upon the plain Principles of Reaſon. With an anſwer to various Difficulties relating to Original Sin, the Univerſal Depravation of Nature, and the Overſpreading Curſe of Death; general Offers of Grace to all Men, and the certain Salvation of ſome; the Caſe of the Heathen

then Nations, and the State of dying Infants. Whereto are ſubjoined, three ſhort Eſſays, *viz.* The Proof of Man's Fall by his Miſery; the Imputation of Sin and Righteouſneſs; and the Guilt and Defilement of Sin. The Second Edition, defended and improved, 8vo. Price 6s.

105. *Orthodoxy and Charity united*, in ſeveral reconciling Eſſays on the Law and Goſpel of Faith and Works, 8vo. Price 4s. 6d.

106. *Poſthumous Works*, containing the ſecond Part of the *Improvement of the Mind*, with various Remarks and Rules about the communication of uſeful Knowledge; alſo a Diſcourſe on the Education of Children and Youth. To which is added, *Remnants of Time* employed; in Proſe and Verſe, &c. Publiſhed from his Manuſcript. By *D. Jennings* D. D. and *P. Doddridge* D. D. Price 4s.

N. B. Where may be had

Watts's (Dr.) Works, Publiſhed by himſelf, and now collected into Six Volumes Quarto. In which are alſo inſerted, the ſecond Part of the Improvement of the Mind. An Eſſay on Education. And ſome miſcellaneous Thoughts in Proſe and Verſe. Now firſt Publiſhed from his Manuſcripts, and by the Direction of his Will, reviſed and corrected by *D. Jennings*, D. D. and the late *P. Doddrige*, D. D. Price neatly Bound 4l. 4s.

Juſt printed,

Mr. *Flavell's Huſbandry Spiritualized*. Price bound 2s 6d.

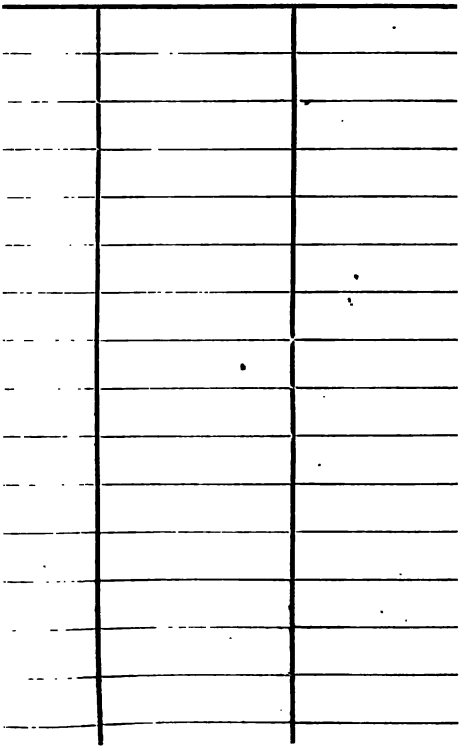
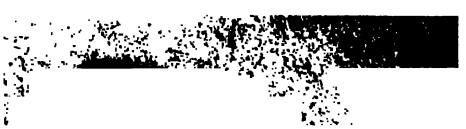
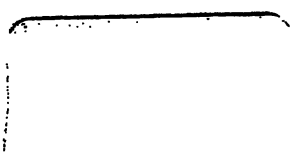
——*Navigation Spiritualized*. Price bound 2s.

Four Elegies, Deſcriptive and Moral. Price 1s.

The *Retired Penitent*, by Mr. *Newcomb*, recommended by Dr. *Young*.

3-

F I N I S.

HE NEW YORK PUBLIC LIBRARY
REFERENCE DEPARTMENT

This book is under no circumstances to be taken from the Building